

HERACLITVS:

OR,

MEDITATIONS

*upon the Misery of Man-
kinde, and the vanitie of
Humane life:*

With

*The inconstancie of worldly Things ;
as also the wickednesse of this de-
ceitfull age described.*

Faithfully translated out of the last Edition
written in French by that learned
Divine, *Monsieur Du Moulin,*

By ABRAHAM DARCIE.

LONDON

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* This Princely Dame, is a blest branch of these famous Trees of Honour, the most ancient House of Derby, and the Noble family of the Spencers.

* Honorable branches of Honour sprung from the Noble House of Bridgewater.

* Noble Trees of vertue, issued from the illustrious family of the Paulets, & Marquises of Winchester.

TO THE
ILLVSTRIOS

JOHN, Earle of Bridgewater, &c.

And to the Princely Lady

FRANCES * his Noble
Countesse;

As also to the Honorable Ladies, the Lady

* FRANCES HOBART, and the
Lady ARABELLA S^t JOHN
their worthy Daughters:

And to the Honor of the Right Honorable,

The Lord S^t JOHN,
Baron of Blesse, &
the Illustrious Lady
ELIZABETH

* His Noble and
Vertuous Wife,
with their Honorable
Sonne, Mr.
S^t JOHN.

The Lord HOBART
L. Chiefe Justice
of the Common-
Pleas, and to the
Religious Lady his
worthy Wife, to
their Generous &
vertuous Son, Sir
JOHN HOBART.

True Patternes of Vertue and Pietie,
Noble Patrons and Patronesses of
Honor and Learning,

ABRAHAM DARCIE wisheth to
these Noble Families, all internall, exter-
nall, and eternall Happinesse and pro-
sperity in Christ Iesus.



*Right Honorable,
Most Worthy:*

THat great and wise
Monarch, King
SALOMON, said
long since, that
*there is no end of
making Bookes, and much studie
is a wearinesse of the flesh.*

Eccles. 12. 12.

Which Paradoxe was neuer
more verified, then in these de-
generate dayes of *Vanity*, when
ignorant as well as wise men
will bee still writing of them-
selues, whereby the Presse is
euen oppressed with multipli-

THE EPISTLE

citie of such idle *Treatises*, more light then vanity it selfe. But for such Bookes as doe either affoord direction to the *Church*, or a way to reforme and better our *Life*, those are most worthy to bee read, and carefully obserued.

This excellent Worke, (first penned in French by one of the most learned Diuines in *France*) clearely shewing vs the *Vanity*, *Misery*, and *Inconstancie* of this *World*, doth warne and admonish vs to take heede how we trust to it, and that we must not build our happinesse vpon so deceitfull grounds as *Riches* and *Earthly possessions*, but to direct our *Hearts*, leuell and lift our *minde*s and *thoughts*

to

D E D I C A T O R Y.

to *H E A V E N*, to that Eternal
and blessed Habitation of
C H R I S T I E S V S.

Considering these things,
what greater abomination can
there be, then to see the people
of this miserable age delight to
vndoe one another, enuie, de-
spise, curse, warre, and finally
kill one another? For a thing
so vaine as this *World*, deceitful,
miserable, inconstant, and dam-
nable, which sometimes honors
vs, and presently contemnes
vs, calls vs to high Callings, and
sodainly debates and degrades
vs; lifts vs to high prosperity,
and immediatly flings vs head-
long into lowe aduersity. Ther-
fore *PHILIP King of Macedo-*
nia, acknowledging the worlds

Pyrrus King of
Epirots, that va-
liant and victori-
ous warriour is
killed by a silly
woman with a
tile stone.

He who had filled
the earth with the
Trophees of his
deedes, and tri-
umpbs of his vi-
ctories, Alexan-
der of Mace-
donia, that most
famous Monarch,
died impoysoned
by his owne ser-
uants.

The chiefe of the

THE EPISTLE

*Greekes, having
escaped so many
perils in the Troy-
ans warres, is cru-
elly murdered be-
fore his Castle.*

*Great Pompey
having shunned
the bloody hand
of his enemies, is
killed by his deare
& obliged friend.*

*That victorious
French Mo-
narch, Henry
of Bourbon, the
4. of that name,
whose invincible
valour made
Spaine quake,
& Rome tremble,
is in time of peace
lamentably mur-
dered in his Coach,
in the midst of
his Royall citie of
Paris.*

*These examples
do evidently shew
the worlds mu-
tability and in-
constancy.*

great inconstancie, hauing re-
ceiued many good newes in
one day; prayeth the immortall
Gods to stop the course of so
great ioyes, fearing lest some si-
nister actions, and mournfull
euents should ensue them.

Right Honourable, this
Booke hauing past many Im-
pressions in FRANCE, is
now arriued, newly reuiued
and augmented here in Eng-
land; and though it bee little in
shew, yet it containes many
good things, yea, matters of
weight and consequence, wor-
thy to bee read, knowne, and
obserued: As also very fit and
needfull for a Christian to me-
ditate. The exquisite worth
thereof hath moued mee to
trans-

D E D I C A T O R Y.

translate it; but the fame of
your rare vertues hath the more
imboldened mee to publish it
vnder the banner of your No-
ble protections. Accept it (most
Honorable) as courteously, as
officiously it is Dedicated and
Consecrated to the perpetuall
Honour, and Honourable vse
of your Illustrious Houses and
Noble Families, by

Your Honours

and Worthinesse

humble and

denoted observant,

ABRAHAM DARCIE.

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HERACLITVS

TEARES:

O R,

THE MISERY OF
HYMANE LIFE.

WITH

*The vanity and inconstancie
of worldly things.*

IF we doe but seriously con-
sider this besotted World,
how like a turbulent tor-
rent it is ouerflowne with all sorts of
impertinent and importunate affaires,

B

which

Heracлитus Teares,

which cut our time into a thousand
 peeces, wee shall finde, that each
 of them takes from vs one part of
 our life, leauing vs no time but
 that which wee gaine by theſe; ſub-
 tracting ſome houres for to examine
 our ſelues in ſecret, and to enter-
 tain our mind with religious thoughts.
 Theſe ſolitary meditations haue ſuf-
 ficient in them to employ our wits.
 For the firſt Subiect which doth pre-
 ſent it ſelfe to our peruſall, is a conſi-
 deration of the vanity and miſery of
 humane life, not for to moleſt vs any
 way, while we are in it, but to prepare
 our ſelues to depart well out of it. No
 man can aſpire as hee ought to the fu-
 ture life, which doth not contemne this
 preſent, neither can any man contemne
 this preſent, which doth not well know
 it: and the way truly to know it, is to
 remoue

remoue it farre from vs, to withdraw it from our heart, and to banish it from our affection; For worldly goods beeing neere at hand, doe both dazell the Minde, and distract the Iudgement.

But let vs first enquire, before we proceede, of some one that hath passed this way. King Salomon in the beginning of Ecclesiastes, entring into that meditation doth write, that vanity is most vaine, all is vanity. That great and mighty King, who had riches without example; peace, without trouble; glory, without enuy: who was obeyed of his Subiects, respected of his Neighbors, and reigned forty yeeres, which was a sufficient time to content his minde, in sumptuous buildings, in multitude of Horses, in all variety of studies and Sciences,

who had trauersed his spirits through
 all the secrets of Nature, even from the
 Cedar vnto the Hysop. Neuerthelesse,
 in the conclusion of all, considering how
 these sweets are conſected with bit-
 terneſſe, how there is little conſtancie
 in theſe things, how there is ſmall con-
 tent in all this trauell, hee makes this
 the cloze of all his actions, That all is
 vanity and affliction of ſpirit. But be-
 fore that Salomon had proued theſe
 things, hee learned that leſſon of Da-
 uid his father, which is written in the
 39. Pſalme, Truly euery man is
 nothing but vanity, he walketh in
 a vaine ſhadow, and diſquieteth
 himſelfe in vaine: hee heaperh vp
 riches, and knoweth not who
 ſhall gather them. Let vs therefore,
 according to the rules of ſuch excel-
 lent men, enter into that meditation;
 and

Eccle. 1. 2. 4.

and taking that Instrument out of their hands, make an Anatomie of our selues. There is no discourse more serious, then that which treateth of vanity: Nor contemplation more high, then to reason of our owne infirmities: seeing by that meanes man mainteining himselfe, is eleuated aboue himselfe.

This vanity linked with misery, is to be considered:

First, in the Nature of man.

Secondly, in his actions.

And thirldy, in his thoughts and desires.

B

C H A P.

CHAP. I.

*The vanitie and miserie of the Nature
of Man.*



MAN being the image of God, and the chiefe worke of Nature, is miserable euen in his originall: For the most noble of them, yea, if he be the sonne of an Emperor, doth receiue his forme betweene the two excrements of nature; and there hee is nourished for a time with the most impure bloud of all: hee is there subiect to be bruised by the least fall of his Mother. His birth is shamefull, insomuch that women blush to bee publicuely scene in child-bed.

The beasts and birds are brought into the world, either couered with haire, feathers, or wooll; nor so much as the seedes and corne of the ground, but nature hath cloathed them with eares and huskes, man onely excepted: for hee
being

being once come from his mothers wombe, seemeth no other thing then the similitude of a poore worme, that commeth creeping out of the earth, his cloathing is bloud onely, wherein he is bathed and couered, which signifieth no other thing but the image and figure of sinne.

The beginning of his life is with sorrow: for at comming into the world, weepings and wailings doe accompany him, which are as messengers and fore-shewers of his calamities to come; the which because hee cannot expresse in words, he witnesseth by teares.

Hee is borne immouable, and tumbleth into his owne filth. Other liuing creatures are no sooner out of the wombe, but they fall on their feete and are ready to goe; nor out of the shell, but they runne for meate. The worme (be hee neuer so little) as soone as nature hath brought him out of the earth, beginneth to crawle and creepe, and to seeke for foode: The little Chicken, as soone as hee is out of the shell, is found

cleane, & runneth after the Hen, knowing when he is called : hee picketh and eateth ; hee feareth the Kite, and flyeth danger, being guided onely by nature. But behold, Man, so soone as hee is come into the world, is like vnto a little Monster, and a lumpe of flesh, which will let himselfe bee eaten of other beasts, if he be not seene into ; and dye for hunger, before he can finde his mothers brest, and will as soone eate poison as good meat, and handle hot iron, before hee can discerne the good from the euill.

Thus Man being brought into this miserable world, and plunged in the gulph of miseries, he then requireth to haue nourishment, and cloathing, to comfort the infirmity of his nature; but behold, he is subiect vnto such necessitie, that hee is glad to gaine it with the sweate of his browes : Whereas other liuing creatures do finde all things readie prepared for them, Man onely hath need of habiliments ; for he that is the most noble in the world, is ashamed to shew

shew his nakednesse, and therefore hideth himself vnder the spoiles of other creatures. Hee is subiect to more maladies then all the beasts together; to which the obscurest fogges or euening dewe doe no hurt. They neuer bleed at the nose, although they goe alwayes declining towards the earth. They are ignorant what the Catarre, Calcull, and diuers sorts of Agues meane.

Man onely is capable to discern these differences, and to feele their effects; for if there be any beasts which are more afflicted with diseases, they are such as liue limited within the precinct of some house, and so receiue it by contagion. But some will obiect that Man hath reason aboue the beasts: which is indeed the reason of his torment, in winning him to practise dangerous and pernicious designs; to bee subtle in contentions, to ioyne himselfe into other mens affaires, and being once satisfied, to stirre vp an artificiall appetite, and a desire to drinke without thirst. I am ignorant what the reason
is,

is, but we are much more sensible of ill then good ; and that griefes doe more disturbe vs , then pleasures can content vs. Scarce can we thinke of an absolute health, but some torment or other doth presently possesse vs, as the Tooth-ach, or paine in the fingers end. One drop of gall, will distaste a whole vessell of sweets. How much then of happy fortunes is required to digest one affliction?

C H A P. II.

The vanity and inconstancy of Man in his actions.

Of Infancy. **M**AN being borne so poore and base into this world, how many yeeres steale from him, before he receiue abilitie to conduct himselfe ? How long and laborious is his instruction ? What time is consumed while hee trembleth vnder Masters, for to gaine vnprofitable words, & some little superficiall knowledge ? Also who doth not discerne in this part of his age , an vntoward peruerfitie,

uerſitie, a contradicting humour, and in one infant ſpirit, all the vices of Man, as buds and graines of ſome future infelicitie ? The onely meane to appeaſe children, is to correct ſome one before them : If any do but touch one of their royes, they ouerturne all the reſt for deſpite, The loue & reſpect which they giue to their puppets, are eminent ſeeds of Idolatry. Such are the infants that are begotten of the beſt of men : A graine of corne winnowed from the chaffe, produceth corne with chaffe ; a man circumciſed, begetteth an infant vncircumciſed.

Therefore you may ſee by the peruerſitie of your children, the image of your corruption.

Wee haue already diſcourſed vvhhat perils and dangers man hath at his firſt comming into the world, and in his infancie. Now therefore let vs conſider vvhhat he is when he is ſprung vp, and vvhether that there be an end of his miſeries or no. Of which, if we be equall Iudges, we ſhall finde, that he doth rather

Of Youth.

ther increase then decrease in miseries: for this is the time of mans life, where in Nature doth raise against him a more furious combate, for now his bloud beginneth to rise, the flesh prouoketh him to his owne pleasure, the vycked world espieth him, the Diuel tempteth him, & his selfe will'd youthfulness leddeth him into all dangers, and induceth him to reject all instructions, inso much as it is impossible but that which is assailed with so many vices, and succoured of none, in the end is discomforted and overcome. For in the body of youth, ryot, libertie, and deliciousnesse aboundeth: for all the vices in the world (saith *Marcus Aurelius*) doe there plant their siege. O how many persons in this age are corrupted with too much pleasure, lulling themselves asleepe, in the lap of such as seeke to strangle them! O traitrous *Dalilah*, which seekest by thy inticing flatteries, to deliuer vs to an enemy, farre worse then the *Philistines*, which is the Diuell himselfe! Such pleasures are like vnto gilded

gilded pils, which vnder their external beauty include bitternesse. They are also like vnto fresh Rivers, that end their course in the Sea, losing their sweet relish in an ocean of saltnes. True zeale cannot flourish vnder so nice and delicate a gouernment; nor can the perfect knowledge of God (which is a celestiall gift) be subiected to the belly, it cannot remaine amongst swine; that habitation is onely agreeable to the diuell, who, by the permission of Iesus Christ, hauing entred into a Herd of swine, compelled them to runne headlong to their owne ruine: and who (as it is recorded in the holy Writ) nourisheth prodigall children vyth the husks of pleasures, in stead of their parents bread.

It behooueth the Husbandman, when the trees are yong, to vphold them, and to lop the o're-weighty branches, if afterwards he intends to gather any fruit. Likewise, it is necessary for Parents, to reforme & correct the vices that raigne in Youth, lest afterwards it returne to
their

*Youth compared to
yong trees.*

their shame and reproach. But there are at this day many fathers and mothers, who for not hauing well instructed their children in their youth, doe receiue much sorrow and griefe in their age: a iust reward for such Parents, who (although they be said to be nourishers of the bodies) are the destroyers of the soules of their children.

If *Ely* was grieuously punished vvith his children, for that hee did not so sharpely chastice them, as their offences did require, what shall become of those fathers and mothers, which in stead of correcters, are the childrens corrupters? Such Parents may well bee compared to Apes, which kill their yong ones by too much clasping them between their armes, and keeping them so deare; and this is the cause that so many fall into the hands of the Hangman, which is to them reformer and correcter.

Many there bee, that in stead of giuing good exhortations to their Family, doe shew them first themselves naughty and wicked examples. For the first

first commandement that they giue them how to liue well, is to blaspheme, sweare, exercise gluttony and drunkenness, to spoile the substance of their youth; to bee fornicators, and to kisse women and maidens in their presence.

There bee also many mothers heere that learne their Daughters to Dance, to vse Rhetorick termes, to haunt companies, to scoffe and flout, to paint and colour their faces, to decke their fingers with Rings, and their necks with Jewels, as though they were Jewel-sellers, pretending to keepe a shop: but in the end it will happen to them, as it did to the Prophet *Dauid*, 2. *King.* 13. & 15. *whose sinne was punished in his children, which were most of them so wicked, that the one of them deflowred his owne Sister, and the other killed his Brother, and afterwards sought the death of his owne Father, and chased him out of his Kingdom.*

The ancient Philosophers maintained this argument, that all sinnes committed in this world, vvere punished in the
World

World to come, except the sinne that Man committed in the bringing vp of his children, and for that hee suffereth punishment in this world: for the father can giue nothing to his child, but fraile and mortall flesh, by the corruption whereof, the life taketh end; but by good learning and knowledge, eternall praise & memory is gotten. Therefore to conclude, if children haue been in great misery, being nourished with spotted milke, yet the misery doubleth in those that should cause them to bee instructed: for the food of the body is more vile then the food of the soule.

CHAP. III.

Of Mans ripe Age.

HAuing finished this our second discourse, Man is growne to his full perfection both of strength and discretion, and his heat being allayed by age, behold other vanities which attend on him, although not altogether so violently

lently scorching, yet more opinionated and troublesome, for hee entrencheth into deeper cogitations and trauell in the spirit. It is requisite therefore that hee frequent publike places, that he haunt the company of those that are touchstones, for to know the good from euill. If he be come of a great and Noble stocke, hee must make many enterprises of Warre, put himselfe in perils, hazzard his life, and shed his blood, to die in the way of Honour, or else hee shall bee reputed a dastardly Coward, and viterly despised of all men. If hee be of base estate, and that hee be called to the knowledge of Arts, Sciences, and needfull trades; yet for all that, he runneth into a thousand dangers, trauailes, paines and troubles, as well of the body as of the soule, hee toileth day and night, and sweateth water and blood, to get a maintenance during his life, and oftentimes it is seene, that what paines soeuer man taketh for his liuing, yet it is scant sufficient to serue his necessitie. Let him be of any Voca-

tion or Calling whatsoeuer, there come vnto him irremouable cares, domesticke troubles, or the knowledge of husbandry, or contentions in Law, or the labour of painfull Mechanick Arts; all to the end that he may get somewhat for his children, who sucking from him (it may be) all that he hath, is onely requited with ingratitude and reproch.

These infelicities are the occasion that man is alwayes wearied with the things present, desiring onely things to come, and continually endeououring to catch at somewhat that is already escaped; whereas if by chance they obtaine it, it dissolueth to nothing, as it is in their hands, or if they enioy it, yeelds no contentment, nor doth any wise appease their feare, or satisfie their desire.

It is not therefore without cause that *M. Aurelius* was wont to say (when hee considered the misery of mankind) I mused in my mind, said he, whether there might bee found in any age, a man that could vaunt, that in all
his

his life-time he neuer tasted aduersitie: and assuredly if there might bee such a one found, he would be such a fearfull monster vpon earth; that all liuing things would bee amazed to behold him. Then he concluded after this sort, saying; And in the end I found my owne thoughts true; for hee that vvas yesterday rich, was to day poore; hee that was yesterday in health, was to day sicke; he that laughed yesterday, did to day weepe: he that was yesterday in prosperitie, was to day in aduersitie; and he that was yesterday aliue, was to day dead.

But let vs now returne to our former matter, and set downe our discourses in order.

What liuing man is he in al the world, that hath giuen himselfe to any Science, or otherwise to liue, but that at one time or other hee disliked of his owne profession, and is weary thereof.

And for the better vnderstanding of the same, we will particularly discourse the miseries and troublesome liues of

all the principall estates, liuing vpon the
bosome of the sinfull earth.

Searching into all estates of men, we
shall finde that aboue all other mortall
creatures, Kings are most liberally pro-
vided for : for what maketh man ap-
peare more happy in this world, then
Goods, Honors, Dignities and Rule;
licence to doe good or euill, without
controulement, power to exercise libe-
ralitie, and all kinde of pleasure, as well
of the body, as of the minde : all that
may be wished for, to the contentation
of Man, either in varietie of meates,
magnificence in seruice, or in vestures,
to raise at their pleasure the meanest
man to high place, and with a frowne
disgrace the mightiest? All which is
continually at a Princes command:
there is nothing that may please the
memory, or flatter the desires of the
flesh, but is prepared for them euen
from their cradles, onely to make their
liues more happy and full of felicitie.

But now if wee iudge of their liues
vp rightly, and weigh them in a true
ballance,

ballance, wee shall finde, that the selfe-
same things that make them happy in
this world, are the very instruments of
vice, and the cause of greater sorrowes:
for what availe their costly orna-
ments, honorable seruices, and delicate
meates, when that they are in continuall
feare to bee poisoned, wrong seduced,
and often beguiled by their seruitors?
Haue wee not had experience thereof
many times? Doe not Histories report
that some men haue beene poisoned
with Pages, and with the smoake of
Torches? Wee may reade likewise of
certaine Emperours that durst not lye
downe to rest in the night, before they
had caused their beds to be lyen in, and
all the corners of their chambers to bee
searched, lest they should bee strangled
or murdered in their sleepes. Others
that would not permit any Barbers to
touch their faces, for feare that in trim-
ming of their heads or beards, they
would cut their throats: and yet to this
day they are in such feare, that they
dare not put meat into their mouthes,

*That Kings
and Sove-
raignes are
not more free
from misery
then other
inferiour
persons.*

before their taster haue tasted thereof.

What felicity can a Prince or King haue, that hath many thousands of men vnder their gouernment, when he must watch for all, heare the complaints and cryes of euery one; procure euery mans saufeguard; prouoke some to doe well by liberall gifts; and others, by terrour & feare: He must nourish peace amongst his Subiects, and defend his Realme against the inuasion of forraine enemies; besides many other calamities that are depending vpon a Regall Crowne.

But now touching the vnhappy states of wicked Princes, vnto whom three kindes of people are most agreeable and familiar. The first are flatterers, which be the chiefe enemies to all vertue, and they that impoison their soules with a poison so pestiferous, that it is contagious to all the world: their Princes folly, they call Prudence; their crueltie, Iustice; their wantonnesse, Loue; their fornications, Pleasures and pastimes: if they be couetous, they call it good husbandry; if they be prodigall, they call it libe-

liberalitie, So that there is no vice in a Prince, but they cloake it vnder the shadow of some vertue.

The second sort are such, who neuer rest night, but in the morning they bring in some new inuention or other, how to taxe and draw money from the poore people; and generally all their study is imployed to bee wastefull, and prodigall in the exactions and misery of the poore Commons.

*The inuen-
ters of new
Patents.*

The third and last sort are such, that vnder the cloake of kindnesse and honestie (counterfetting good men) haue alwaies their eyes fixed vpon other mens liuings, and make themselues reformers of Vices.

*Enuious, &
insatiable
Courtiers.*

They inuent wicked & false deuices, not only how to get other mens goods, but oftentimes their liues, who before God are most innocent.

Behold, heere you may well see the manifold miseries that compasse Scepters, and States of Princes: Heere are the thornes that they receiue, in recompence of their brightnesse and royall

dignity, which ought like a Lampe to giue light to all the world : but when it is eclipsed or darkened with any vice, it is more reproachfull in them then in any other priuate person whatsoeuer : for they sinne not onely in the fault which they commit, but also by the example which they giue.

*Wealth in-
ticeth men
to sinne.*

The aboundance of honours & pleasures that Princes enioy, serueth as a bait to induce them to euill, and are the very matches to giue fire to vice. What was *Saul* before hee was made King, whose life is shewed in the holy Scriptures, whom God did elect : Yet hee made a sudder eclipse or changing, How wonderfull was the beginning of the raigne of King *Salomon* : the which being overcome with royall pleasures, gaue himselfe as a prey to women ! Of two and twenty Kings of *Iudah*, there is found but fise or sixe that haue continued in their vertue.

If we consider the estate of the *Assyrians*, *Persians*, *Grecians* & *Egyptians*, we shall finde more of them wicked then
good

good. If we consider what the Roman Emperours were, (which hath been the most flourishing Common-wealth in the world) wee shall finde them so overcome with vices, and all kinde of cruelties, that I doe almost abhorre to speake of their corrupt and defiled lives. What was the estate of their Common-wealth, before that *Scilla* and *Marius* did murmure against it; before that *Cataline* and *Catulla* did perturb it; before that *Cesar* and *Pompey* did slander it; before that *Augustus* and *Marcus Antonius* did destroy it; before that *Tiberius* and *Caligula* did defame it; before that *Domitian* and *Nero* did depraue it. For although they made it rich with many Kingdomes, yet were the vices they brought with them, greater then the Kingdomes they gained. For their goods and riches are consumed, yet their vices remaine vnto this day. What memory remaineth of *Romulus* that founded the Citie of *Rome*? Of *Numa Pompilius*, that erected the Capitoll? Of *Anrus Marius*, that compassed

passed it with walles? Did not they shew what felicity remaineth in high estates, who are more subject to the assaults of Fortune, then any other earthly creature? For many times the thred of life breaketh, when they thinke least of death, and then the infamy of those that bee wicked, remaineth written in Histories, for a perpetuall memorie thereof. The which thing all estates ought more to regard a thousand times, then the tongue that speaketh euill, which can but shame the liuing: but booke record a perpetuall infamie for ever: which thing beeing duely considered of by many Emperours & Kings in times past, forsooke their Scepters, and Royall Empires: and betooke them to an obscure life, resting better contented with a litle in quiet, then to enioy with full saile the crooked honors of the world.

CHAP.

CHAP. III.

The life of Courtiers.

BVt about other vanities and miseries which corruption doth continually attend, there doth appeare in Princes Courts a certaine Noble captiuitie, where, vnder the colour of Greatnesse, is the highest Seruitude, and those gilded chaines that fetter mens minds. He which will liue heere, must alwayes be masked, and prepared in one houre to conuert himselfe into twenty seuerall shapes, to entertaine many seruants, but no friends. Their innocency is accounted meere simplicitie; and to affirme any thing, is to disproue the same. There are two sorts of people in the Court which hate one the other, each knowing of it; notwithstanding, there is alwayes an emulation betwixt them, which should first attempt any point of Honour, to doe the other seruice, and bee the last that should end it. But such ridiculous

com-

complements are like vnto Anticke actions. Enuy, which doth supplant and deceiue his neighbour, or that doth snarle in secret, is there perpetually, and to appease it, there is no way but by miserie. Vices and degenerate actions, are esteemed among Courtiers, as precepts and part of their composition. Not to bee corrupted by them, there requireth more faith then a graine of Mustard-seed. As Crowes build their nest among the highest boughes, so doth the diuell among the highest of men, where spreading his wings, he clocketh for his little ones, which are his Vices, because there they remaine more exposed to the sight, and neuer appeare but vvith authoritie. There also shall you see Cavaliers, who out of their gallant disposition will kill one the other, vpon the interpretation of a word: a manifest confession that their life is not much worth, sith they will sell it so good cheape. Notwithstanding these kinde of men, that are in these occasions so valiant, do fly away, when they should suffer the least

*Now Duels
doe add to
one much
reputation:
for as it is a
shame for a
man to come
into the
world: so
they hold it
an honour
to send him
out of it.*

least thing for Gods cause. Surely many such are required to make one good Martyr for the holy Gospel.

There be some kinde of Courtiers so subtrill and crafty, that they doe play as the Fisherman, who as soone as he hath gotten any thing in his Net, giuerh ouer the Court, and goeth his way. Other some there be that play all out: and other that remaine vntill they become wondrous rich, and in the end they are made to restore all backe againe.

There are also others that doe nothing but inuent meanes to inlarge their owne treasures, and become vwealthy with spoiling poore people. Princes doe by them many times as wee doe by our hogges; wee let them fatten, to the end we may eate them afterwards: so likewise are they suffered many times to enrich themselues, to be disposed afterwards when they are fat: and one that is new come, oftentimes is preferred in their places.

By this you may see, that Courtiers oftentimes doe sell their liberty, to become

come rich, for they must obey all commandements; they must frame themselves to laugh when the Prince laugheth, to weep when hee weepeth, approve that which hee approveth, and condemne that which he condemneth. They must alter and change their natures to bee severe, with those that are severe; sorrowfull, with those that are sorrowfull, and in a manner transforme themselves, according to the nature of him whom they will please, or else they shall get nothing. To bee brieve, they must frame themselves according to his manners & nature, and yet many times one little offence stayneth all the service they haue done in the life before.

Many in Princes Courts put off their caps to them, whom they would gladly see cut shorter by the head, and often bow their knees to do them reuerence, whom they wish had broken their neckes.

Here you may see the life of a great number of vicious Courtiers, which is no life, but rather a lingring death:

heere

heere you may see wherein their Youth is imployed, which is no youth, but a transitory death; for when they come to age, they bring nothing from thence but gray heads, their feet full of Gouts, their backs full of paine, their hearts full of sorrow, and their soules filled with sinne.

Mens reward for those follies and deboistnesse, committed in their Youth.

CHAP. V.

The life of Magistrates and wicked Iudges.

NOW our discourse of Courtiers being past, it is requisite we speake of things done in the ciuill life, and to how many miseries it is subiect. For although it be at this day a degree most noble, & necessary for the peace of mans life; yet shall we finde, that it deserues to haue his part in this Pilgrimage, as well as others: and if there be any delectation, pleasure, or Honour, depending thereon, yet it is transitory and inconstant.

Magistrates and wicked Iudges.

First,

- 37 2007
 107 1000
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First, knowing that all the actions of Magistrates passe before the eyes of the common people, whose iudgements in matters of State be but simple, yet haue they a certaine smell or saueur to know the good from euill. Wherefore those that be Iudges and Magistrates, be subiect (as in a Play) to bee hissed at, and chased away with shame and confusion.

1011 1000
 1011 1000
 1011 1000

For the haire-brain'd people vvhich is compared to a Monster with many heads, are mutable, vncertaine, fraudulent, apt to wrath and mutinie, ready to praise or dispraise, without wisdom or discretion, variable in their talke, vnlearned and obstinate.

A Notable
 aduertise-
 ment for
 Judges and
 Magistrates.

Therefore it behooueth that the life of a Iudge or Magistrate bee sincere and vertuous. For as he iudgeth openly, so shall hee be iudged of the people generally, not onely in matters of waight, and importance, but in those of small consequence. For alwayes the rude people will find somewhat to reforme, as the *Labradorians* were iudged at their

Law-

Law-maker *Licurgus*, for that he went alwayes holding downe his head. The *Venecians* defamed wise *Cato*, in his eating, and accounted *Pompeius* vnciuill: for that he would scratch with one finger onely: yet these are but few in comparison of other good men, that the common sort haue persecuted, banished, and in the end put to death.

If that great Oratour *Demosthenes* were aliue, hee could say some-what, who after he had a long time been a iust and faithfull Gouvernour of the Common-wealch of *Athens*, was in the end without cause vniustly banished. *Moses* and many other holy men haue so many times tasted the fury of the common people, that if they were this day liuing, they would powre out most grieuous complaints against them.

Now wee haue shewed and set forth the miseries that proceede from common people; so, must wee in like sort put into the ballance the errors and corruptions that are found in wicked Iudges; of the which sort, some are

D corrupted

corrupted with feare: for such feare they haue, that rather then they will displease a Prince or a great Lord, will violate Iustice, like *Pilate* that condemned Christ, for feare that hee had to displease the Emperour *Tiberius*.

Other Magistrates are corrupted by loue, as was *Herod*, who for to please the foolish loue of a Damsell that danced, condemned Saint *Iohn Baptiste*, although that hee knew that hee was iust and innocent.

Some are many times corrupted by hatred, as was the chiefe Priest that condemned Saint *Paul* to bee stoned to death, though he deserued it not.

Some Magistrates are corrupted by siluer and gold, and other gifts & presents, as were the children of the Prophet *Samuel*: and this disease is so contagious, that I feare (at this day) many are infected with it.

They all loue rewards (saith the Prophet) they all looke for gifts: they doe not right to the Orphane, and the Widowes complaint commeth not before them.

them. And in another place, Woe be to you that are corrupted by money; by hatred or loue; and which iudge the good to be euill, and the euill good; making the light darknesse, and the darknesse light. Woe bee to you that haue not respects to the secrets of things, but to the desires of men: that regard not equity, but gifts that are giuen; that regard not Iustice, but money. You are diligent in rich mens causes, but you deferre the cause of the poore: you are to them most cruell & rigorous Iudges, but vnto the rich, kinde and tractable.

The Prophet *Jeremy* cryeth out against wicked Iudges, and saith they are magnified and become rich: they haue left the Orphanes, and haue not done Iustice for the poore. Shall not I therefore punish these things, saith the Lord, and my soule take vengeance on such manner of people?

Heere also the sentence that *S. James* pronounceth against them at the day of Iudgement: You haue condemned and killed the iust: you haue liued in wan-

tonnesse in this world, and taken your ease: Now therefore (saith the Lord of Hosts) weepe and howle in your wretchednesse that shall come vpon you, your garments are moth-eaten, your gold and siluer is cankered, and the rust thereof shall be a witnesse against you, and it shall eat your flesh as it were fire, for the complaints of the poore are ascended vpto my Throne.

These are the complaints that the Prophets and Apostles made against wicked Iudges and Magistrates: and likewise the Censures that our good God hath thundered against them.

CHAP. VI.

Of Mans estate being in wedlocke.

MAny hold, there is no ioy nor pleasure in the world, which may bee compared to marriage: for, say they, there is such fellowship betweene the parties coupled, that they seeme two mindes to be transformed into one, and like

likewise that both their good fortune and bad is common to them both, their cares to be equall, and their ioyes equall: and to be brieft, that all things are in common betweene them two.

Truely if wee account it pleasure to commit our secrets to our friends and neighbors; how much greater is the ioy, when we may discouer our thoughts to her that is ioyned to vs, by such a knot of affinitie, that we put as much trust in her, as in our selues, make her whole treasurer, or faithfull keeper of the secrets of our minde?

What greater witnesse of feruent loue, and vndissolucable amity can there be, then to forsake Father, Mother, Sister and Brother, and generally all their kinred, till they become enemy to themselves, for to follow a Husband, that doth honour and reuerence her, and hauing all other things in disdaine, she only cleaueth to him? If he be rich, she keepeth his goods; if he be poore, she is companion with him in pouertie; if he be in prosperitie, his felicitie is re-

doubled in her : if he be in aduersitie,
 hee beareth but the one halfe of the
 griefe; and furthermore she comforteth
 him, assisteth and serueth him. If a man
 will remaine solitary in his house, his
 wife keepeth him company : If he will
 goe into the fields, she conducteth him
 with her eye, so farre as she can see him;
 she desireth and honoureth him : being
 absent, shee complaineth, and sigheth
 and wisheth his company: being come
 home, he is welcommed and receiued
 vvith the best shew and tokens of loue.
 And for to speake truth, it seemeth that
 a Wife is a gift from heauen, granted to
 a man, as vvell for the contentation
 of Youth, as the rest and solace of
 Age.

Nature can giue vs but one Father,
 and one Mother, but marriage presen-
 teth many in our children, the which
 doe reuerence and honour vs, and are
 more deare vnto vs then our own selues
 (for being yong, they prattle, play,
 laugh, and shew vs many pretty royes :
 they prepare vs an infinite number of
 plea-

pleasures; and it seemeth they are giuen vs by nature, to passe away part of our miserable life. It wee be afflicted vvith age, they shew the duty of children, cloze vp our eies, & bring vs to the earth from whence we came. They are our bones, our flesh & bloud: for in seeing them, we see our selues. The father beholding his children, may be vvell assured that he seeth his liuely youth renewed in their faces, in whom wee are almost regenerate and borne againe. Many are the ioyes & sweet pleasures in mariage, which for breuities sake, I omit & passe ouer. But if we doe well consider it, and weigh it in a iust ballance, we shall finde that amongst these Roses, are many Thornes growing; and amongst these sweet showres of raine, there falleth much Hayle.

But with reuerence now I craue pardon of all vertuous Ladies and Noble women, that with patience I may discover my intent, and that my presumption may not gaine the least frowne from their chaste browes: for to the

vicious I speake, and not to them whose brests harbour the liberall Fountaines of vertue and wisedome.

The *Athenians* being a people much commended for their prudence and wisedome, seeing that Husbands and Wiues could not agree, because of an infinite number of dissentions that chanced, were constrained to ordaine certaine Magistrates in their countrey, whom they called Reconcilers of the married ones: the office of whom was to set agreement betweene the Husband and the Wife. The *Spartanes* and *Romanes* had also such like lawes and orders amongst them: so great was the insolence and rashnesse of some women towards their Husbands.

In this age there are but few, I thinke, can beare patiently the charges of marriage, or can endure the vnbridled rage of some women: and to speake truth vvithout flatterie, if thou takest her rich, thou makest thy selfe a bond-slaue; for thinking to marry thine equall, thou marriest a commanding Mistris. If thou
takest

takest her foule, thou canst not loue her; if thou takest her faire, it is an Image at thy gate to bring thee company. Beauty is a Tower that is assailed of all the vworlds, and therefore it is a hard thing to keepe that, when euery one seeketh to haue the key. This is the conclusion, riches causeth a woman to bee proud, beauty maketh her suspected, and hard-fauourednes causeth her to be hated. Therefore *Diponares* hauing tasted the Martyrdomes of marriage, said, that there were but 2. good dayes in all the life of marriage; vwhereof the one was the wedding day, vpon which is made good cheere, the Bride fresh and faire, and of all pleasures, the beginning is most delectable. The other good day is, when the woman dyeth: for then the Husband is out of bondage and thralldome. Yet for all this, a woman is to a man a necessary euill, and one vvhom hee cannot well liue without; seeing that there is nothing more hard to find in this world then a good woman, a good Mule, & a good Goat, being three vnhappy

vnhappy beasts. And to conclude, there is nothing more piercing then her outragious words; more to bee feared then her boldnesse; more cruell then her malice, nor more dangerous then her fury: besides many hurtfull discommodities of their Huswifery.

CHAP. VII.

The vanity and inconstancie of women.

The Author, as before, craves pardon of all modest Religious, and vertuous women, whose vertue bee doth honour and reuerence.

THE most part of women are vaine; not onely out of weakenesse and example, but also by expresse profession: All their study is how to establishe vanity, and about this, they haue great strife and emulation. For amongst these worldly lustres, you shall see women corrupted with delicacies, subiecting themselues to fashions, and aspects of others, losing the vse of their feet, by pleasing their fancy with too much neatnesse, imploying the fourth part of their life in attiring themselues: wearing

ring haire bought out of Tire-womens shops, painting their faces, Idolatrizing their owne bodies, yet neuerthelesse crucifying them with a iust punishment, ignorant of all things, yet studying to speake well, viewing themselues in a Looking-Glasse a thousand times in a day, and calling consultations vpon a particular haire. Poore creatures! vwho in altering the colour of their haire, and adding somewhat to their height, by extraordinary shooes, would disproue the saying of Christ, vwhen hee sought to verifie, *that man could not make one haire white or blacke, nor adde one cubite to his stature.* Make but a collection of the time that a curious vvoman doth spend through al her life, in dressing her selfe, and you shall find that it is more then a fourth part of her age.

Mat. 5. 36.
¶ 6. 27.

This curiosity hath some affinity with seruitude, who amongst them will apply so much time in doing good works: and how commeth it to passe, that those habits which were giuen vnto man for to hide his sinne, are now conuerred in-

to

to sinne it selfe? What is the occasion that that, which God hath ordained to couer mans shame, serues now to set forth his glory? That that, vvhich was an argument of humilitie, is now become the matter of pride? There is nothing so contrarie to the will and glory of God, as that vaine vanity: for a woman that hindreth the going of her owne feete, by wearing such nice and high Pantofles: how can she fly away into a strange Countrey for Gods cause? A flesh that is so delicate, how can it endure to take rest, being imprisoned for the testimonie of the Diuine Gospel? A vvoman which by reason of her painting, cannot tolerate the heat of the Sunne; how can shee endure the fire for the Word of God? Obserue our Preparations to suffer afflictions, and peruse our Apprentiship to martyrdom, and in the end you will finde that *Salomon* hath not seene such things in his time, and that the vanity of vanities which he speakes of, is inferiour to the vanitie of this age.

But

But let such beware, that the same happen not to them, which the Prophets write against the women of *Ierusalem*; who reprov'd their pride, their vnshamefac't lookes, their rowling eies, their attire, Chaines, Iewels, Bracelets, and other their vaine-glorious fashions. It will happen to you (saith the Lord of Hosts) that in stead of perfumes, you shall haue stinke; in stead of haire, baldnes, and the fairest young men among you, shall passe through the edge of the Sword, and the strongest shall be slaine, and perish in the warres.

CHAP. VIII.

Of Couetousnesse.

BVt of all the miseries that happen to Man in this world, these hereafter following, are the greatest,

And first, let vs consider of Couetousnesse, wherewith many men are so farre ouercome, that they will hazard their life to win a little money; that is,
to

to lose their beeing; for to gaine the meanes to bee: which misse the end to obtaine the accessories; as he which selleth his Sword to buy a sheath; or his Horse, to haue some prouender; and to gaine worldly pelfe, not to serue his occasions, but rather for himselfe to serue it; to haue riches as one hath a Feauer, which doth more possesse the griued, than he griued it. To bee like vnto a greedy dogs, which lying vpon hay, & not eating it himselfe, will snarle if any other commeth neere vnto it. O miserable people, that liue poorely, to dye rich! that are most couetous in their declining age, which is to prouide for a tedious iourney, when it is euen finished. But a man that feareth God, for to auoid so great an inconuenience, will consider in himselfe, what is the worth and estimation of such drosse: and will conceipt, that these things are oft giuen to wicked men; as seducers of mindes from true piety, and the diuine knowledge of the Almighty; who sheweth vs what estimation wee should haue of riches,

riches, in giuing largely to the wicked; within whose breasts it doth fall, as a purse into a stinking priuy. Iesus Christ doth giue vs an example what repute is to be had of it, in committing his purse to *Iudas*, when as he gaue his holy Spirit to his faithfull Apostles. And if hee had thought wealth to haue beene the true felicitie, no doubt he would haue gathered it more abundantly: but hee had not so much, where to lay his head on. He hath willed vs to loue pouerty by his example: And the great King of the World will despise all things, that shall entice vs to affect the contrary. A little wealth will suffice vs to liue well, and lesse to dye happily. Godlines with contentment is great gaine: we are come naked into the world, and naked shall we goe out; peaceable pouertie is much better than troublesome riches. But man is so foolish, that he had rather draw water out of a great disturbed Riuer, with difficulty and perill, then from a little cleere brooke, with facility and ease; had rather take a great masse of
gold

1. Tim. 6.

gold with torment and danger, then a little with peace and security; & in fine, he will bee nothing the more satisfied. Moreouer, he thinketh that to bee lost, which was neuer gayned by him : This kind of Auarice is alwayes linked with enuy. If peradventure a man lose his worldly fortunes, (according vnto that which *Salamon* saith : That riches beta-keth her to her wings) it doth sometimes distract humane sence; for, to ransacke a couetous person, is to slay his skin from his body ; to take from him his riches, is to depriue him of his heart; since that such doe wholly deuote both heart and affection to their wealth,

Who euer saw the sinne of couetousnes more deeply rooted in the world, then at this day: for all the Cities, Provinces, and Kingdomes of the earth, be very shops and store-houses of Couetousnesse and auarice. This is the world which the Prophets did fore-shew, that men ioyne house to house, and land to land, as though themselues would alone dwell vpon the earth.

Coue-

Couetousnesse is the well-spring of miseries: for from thence proceed war and destruction, and the great effusion of blood, wherewith the earth is ouerflowne. From Couetousnesse proceed Murders, Treasons, Thefts, Vsuries, forswearings, the corruption of witnesses, & peruerting of Iudgements; from Couetousnes, the tedious delayes in Law, and lingring of Suites doe proceede; And to be short, from thence commeth all kind of wickednesse.

*Couetousnes
the source
and originall
of all wickednes
and
abomination.*

This grieuous sinne is growne so familiar among men, that many liue without mercy, in such sort, that now wee may see the streets full of poore beggers, naked and cold with pouerty; with an infinite number of banished women, driuen out of their Countries, bearing their children in their armes, wanting that which couetous men hoord vp with such cares, that they rather make it their god, and will rather let a poore body dye at their gates, then refresh him with food.

Therefore let vs now leaue these wic-

E

ked

*Of Enuie,
that cruell,
abominable,
and bloudy
vice, which
doth gene-
rally raigne
now in this
our degene-
rate age.*

ked men, Idolaters of their treasures, with the couetous rich man mentioned in the holy Scripture, and speake of another Vice, which is called *Enuy*; a malady wherwith many minds in this new world are grievously afflicted.

The time is now come, that the whole earth is nothing but a very place of the Enuious: a vice which is the oldest of all vices, and hath bin vsed in the worlds infancy: The experience thereof, was approued in the first Age, in *Adam* and the Serpent, in *Abel* and *Cain*, in *Iacob* and *Esau*, in *Ioseph* and his Brethren, in *Saul* and *Dauid*, in *Haman* and *Mardocheus*, the which pursued not one another for their riches, but for the enuy that the one bore to another. But all this is nothing to the enuy which is vsed amongst men at this day: which wicked vice not onely raigneth among the common sort, but also amongst the higher: for when they are mounted to the top of Fortunes wheele; and thinke peaceably to enioy the fauour of Princes; behold, suddenly the enuy of some other

or, *Humane Miseries.*

51

other conspires against them, and causeth them to bee disdained and cast out of fauor. Therefore I thinke there is no other meanes to auoid Enuy, then to auoid Dignity and Rule: The reason is, that we are the children of Enuie, and he that leaueth most goods, leaueth most enuy.

For this cause, the Elders counselled the rich that they should not dwell neere the poore, nor the poore, neere the rich: for the one are enuied for their wealth, and the other for their puerie.

Much like vnto this is Ambition, which is an extreme desire to aspire to honour and greatnesse. Amongst that multitude of people which prefer themselves in mounting vp, those which follow, endeavour to march vpon them that goe before; and at length, three parts of them being driuen to stay behind, swell with enuy and griefe at the rest: when as those that haue attained to the height of honour, draw vp after them their scaling-ladders, fearing that

Of Ambition, the cause of our fall and ruine.

Bernard.
Ambitionis summa Ascentus sumit periculum.

*Maledictus
superbus est,
tam impu-
dens volun-
tariè sepa-
ret a Deo.*

*Mansueti-
tie and hap-
pinesse doth
not depend
only upon
greatnesse
and dignity:
for content-
ment exceed-
eth riches.*

otherwise some by aspiring, might parallell their worth. But oftentimes, when they haue possessed themselves with these dignities, they are like Apes, which hauing once climbed to the top of a tree or house, doe sit, and make ill fauoured faces at passengers, and retaine the people to gaze at their moppes: For then ordinarily their weaknesse doth encrease, and their vices grow eminent, insomuch that they find more care and feare in that state of greatnes, than when they were most meane. The highest boughes are most shaken by the winde, and the points of Steeples most beaten with stormes and lightening. A man hath least mind to sleepe in beds of silke embroidered with gold. The greatest feare of poysoning, is at Tables furnished with variety of delicate dishes; whereas on the contrary, it hath not bin heard that any haue receiued hurt out of wooden Cups.

After an innocent trauell, sleepe seemeth pleasing in a bed of straw.

CHAP. IX.

*Of petty-fogging strifes, and Law-
contentions.*

BVt now behold another sort of vanitie, which doth much vex & trouble man; A roaring, crying, and turbulent vanity, which is armed with stings, and covered with subtilty, which employeth all the best part of mans life in petty-fogging strifes, and amongst the controuersies of importunate proceffe. Doe but enter into some great Hall or place of pleading, you will admire at the confused murmure, the corrupted discipline, the wearisome courses, and contentious humours, and will truly perceiue that in carriage of all these things, there is no mention of God, vnlesse perchance in swearing. And that there in the meane time, while that two persons do cōsume their estates to gaine a proceffe, commeth a third and beguileth them both of the prey, and oftentimes their charge in following, sur-

*Take Fees
with both
hands, gull
their Clients,
and make
them like
bare-headed
Vassals, pray
and pay
souldly, for
their impor-
tunate baw-
ling.*

An excellent
Simile.

mounts the principall. O how many men do liue by the losse of others? How many would fast without riches, if all those that endeavour to consume one the other, should but enter into familiaritie and friendship, I doe thinke that God doth perceiue this confused and murmuring multitude, in the same fashion as we doe see a little Hillocke full of Ants running together pell mell, without order or reason. Some one knowing these things to bee true, vwill say neuerthelesse, that there is in humane life, some honest study; some laudable knowledge; and many ciuill and religious vertues; which cannot be comprised vnder vanity, but deserue to be much esteemed. In this opinion doth principally appeare the vanity of mans spirit: for if the best of humane actions be but vaine; how much more is vanity in selfe. Let vs first begin to examine Studies and Sciences.

CHAP.

CHAP. X.

*Of Philosophy, and the knowledge of
diuers tongues.*

IN this moderne time, Learning is
onely reputed to be the knowledge of
Languages; and those that are learned,
doe busie themselves to finde out how
the Romish women did speake two
thousand yeeres since: how the anci-
ent *Romanes* did apparell themselves:
how people did then affect Comedies,
and to refine some Latine or Greeke
words, that are now growne out of vse
by antiquitie. This kinde of course is
to vse a golden Scepter for to take vp
dung, to imploy the vnderstanding,
which ought to flourish in one, to some
base occupation, and to make a feast of
nothing but sawce. For the knowledge
of these things, is onely profitable to
season, no way good to nourish.

Also there are some, that when they
haue attained old age, doe then search
for words, when they should haue the

*The vanity,
simplicitie,
and folly of
aged men.*

things. Many there are also that begin to reade Grammar, when they are come to vse Spectacles. They learne Rules to speake eloquently in Latine, when they are barbarous in their owne natiue language; So that their life is a continuall incongruity.

Philosophy and the Sciences haue many things not onely more high, but also harder: like vnto Pine-Apples in the highest part of a Pine-tree, which many seeking to obtaine, doe fall in climbing for them; whereas others doe breake their teeth, that strue to open them. Such is this learning, that as it indueth a man with much knowledge; so also it addeth vnto him more care and trouble of minde. For *Salomon* saith, that hee that doth augment his knowledge, doth but increase his sorrow. Ignorance is neuer without some commoditie: And in conclusion, when we haue gotten all the precepts of this knowledge, it extends it selfe not farre, and is of small vse. For Man cannot by all his Philosophy, attaine to the perfect

fect knowledge of a small fly, or garden Lettice, much lesse of his owne composition. We desire to trauerse our spirits through all things, but remaine strangers to our selues. Wee will know much, and performe little. To speake more properly, our study is not labour, but rather an idle action, which doth torment vs without any hope of advancement: Like vnto the Squirrels that runne continually within turning Cages, thinking to get away, when as after all their paines-taking, they stil remaine in the same place. We learne little with great paine, & that little doth scarcely amend our imperfections, but rather oftentimes adde more to them.

One drop of wisdom, guided by the feare of God, is more worth then all humane learning. For what doth it profit a Lawyer in taking paines, to gaine the processe of another, if hee himselfe be at variance with God? What commodity reapeth a Physician, to iudge of another mans health, if hee himselfe bee not as yet resolued to feele the pulse

Hee that knowes much, and knowes not himselfe, knowes nothing.

Simile.

pulse of his owne conscience?

What good is it to any that haue learned the ancient Histories, if they be ignorant of those things that passe in this time? Or to haue learned by Astronomie the motions and influences of heauen, if they know not the means how to come thither?

CHAP. XI.

Of Ciuill vertues and Pilgrims.

THere bee some that vndertake long tedious voyages, gaining many Oasts, but few friends, promising to learne much in their iourney, vwhen as oftentimes they returne more foolish then they went; and perchance hauing circuited the earth, doe sorrowfully bequeath their body to it, for a conclusion to their perfected resolutions, as flies when they haue passed many times round about the Candle, at length enter into the flame, after they haue seene so much land there, onely require

require a handfull for to couer them. With this vanity are they iustly afflicted, which make long Voyages towards some Saint, for to desire that they may get children, when it may be, at their returne, some officious neighbour hath discharged them of that care.

Yet some againe, perchance, wil say, that our Ciuill Vertues haue some things that are of more consequence. But heere out of this also doth bud another vanity, seeing that those vertues haue no mention but by Vices: for Choller giues an edge to Valor; Cowardize doth make a man to bee more circumspect and wary; Ambition, Auarice, and Enuy, are as stings to studie and industry. The feare of an ill report in many women, is the cause of chastitie: many are sober out of a couetous humour; other for necessity: friendships are contracted, either for the desire of pleasures, or for the hope of profit. The first being no otherwise then a paltry broker, nor the last then a Merchandize. Religion it selfe doth often serue

*Such minds
incite
whores ra-
ther then
chaste and
vertuous
women.*

for

for a cloake to such couetous persons :
for many follow Iesus Christ (in the de-
sart, only to haue bread, which is to sub-
iect their vnderstanding only to the bel-
ly, & the chiefe of vertues, onely to the
meanest of vices: but I know not which
is worse, either to fly away from Christ,
or to follow him for gaine; to serue him
for money, or to serue the diuell for
gaine; whether it doth seeme most in-
iurious, or ignominious towards God,
either to leaue his Sonne Iesus Christ,
or in following him wrongfully, to
make him a Valler to our concupis-
cences. What can these vertues then be,
that march vnder the pay of the diuell ?
Surely this is also a great vanity, & ma-
nifest corruption. Wherefore some (not
perceiuing any thing in the world,
which is exempted out of this vanitie,
and that vices & impietic haue infected
all sorts of estates and conditions in hu-
mane life) doe thinke to wrest them-
selues out of it, by confining their bo-
dies to some desert, and condemning
their minde to a perpetuall care :
where

where beeing secluded from all company, they liue in continuall silence, neuer speaking but with God and themselves.

This solitary humour in many, doth proceede from a brutish conceit; in others, from a weake spirit, vncapable of humane societie; in others, from an ambition to bee remarkeable for some extraordinarie profession, and in others out of discontent and enuy, that they are wearied in swimming against the current of this worldly streame; and in hauing receiued all things still contrarie to their desire. Notwithstanding, I doe not doubt, but that there bee some which doe imbrace this sort of solitary life, to banish themselves from the vices of this world; and to serue God with more liberty. But such are much deceived, who willing to forsake the world, doe returne farther into it by other meanes, and are assaulted by worse temptations: for then passionate griefes, curious cogitations, peeuish idlenesse, Hypochondriacall

*With good
reason S.
Austin said,
That Man
pleaseth God
the best,
that, circled
with beau-
ties, in the
mids of
Princes
magnificent
Palaces,
could fly
their allu-
ring tempta-
tions.*

driacall humours, despaire, presumption, and selfe-admiration; doe insensibly glide into mens spirits; vnder the profession of an extraordinary sanctity; all which doe render the spirit discontented of an insolent melancholy; and presumptuous deuotion, which oftentimes degenerateth into madnes; and want of sense. A solitary man, in the extremity of his griefes and sadnesse; hath no body to comfort him: and comparing himself with none but himselfe, hath this conceit, that hee is some excellent thing. But then lustfull desires doe doubly burne within him: For man is of this nature, that he thinketh those things most beautifull, which are farthest remote from him. So S. *Jerome* being in the midst of a Defart, and in his greatest abstinencie; doth confesse that his minde was then amongst the Dances, & Ballads of yong maids; and that he did burne with incontinency and desire. Besides, the Diuell following Iesus Christ into the Defart, doth plainly shew that hee did iudge that

that place most conuenient for temptation. Then if the Sonne of God was assailed by the Diuel in the Desart, how scapeth an Hermite, or seclused person, that can neuer be exempted? Therefore the surest way for a man to separate himselfe from the world, not with his feet, but with his affection: to expell it altogether from him & his heart, fearing otherwise that departing from this world, notwithstanding hee carrieth it with him. For as it is possible to bee worldly and vicious, liuing farre from the world: So it is possible to leaue the world, without flying into a Desart, and to liue alone in the midst of company; to be within a Court or Palace, spectator of vanity and troubles, without participating of them; and in the midst of a babbling multitude, to talke only with himselfe, & to entertaine his thoughts with God. And in the meane time, to imploy his indeuors to the edification of the Church, stretching out his hand to the erroneous, for to re-guide them into the right way of
Sal-

A notable comparison to confound the folly of men, who thinke to auoid temptations, by vnderstanding and making themselves Anchorites and Hermites.

Saluation, rather then to hide his Talent in the earth, and to cut himselfe cleane off from the body, and all ciuill societie, as an vnprofitable member. So did the Apostles and those glorious Lampes, which haue inlightened the Church of God, and which shine amongst vs to this day, they beeing dead.

I know well, that the opinion of *Aristotle*, in the beginning of his Politiques is true, that hee which is of a solitarie disposition, is either of a most diuine, or very base spirit, because that he doth estrange himselfe from all sociery, either for that hee hath vertues more then humane; or that hee is so contemptible, and meane, in respect of Man, that he is vnworthy to approach neere him. But let him know which doth affect solitarinesse, because he doth surpasse all men in vnderstanding and vertue, that he ought to repell that humour, and to condescend by humilitie and meekenesse, to the imperfections of others, labouring for the good of the
Church,

Church or Common Wealth, either by word or worke: For what are all those perfections more then shaddowes, and obscure traces of those perfections that are in Iesus Christ; notwithstanding he tooke vpon him our shape, and conuersion among men, that thereby he might saue them, and winne soules to heauen. Therefore to conclude this point, If to flie from the World bee a vanity, how much more to follow it: If vices and torments do harbour in the desert, how much more in presses and throngs of people: Truly, if vanity bee in euery place, let vs say, that all is torment and affliction of Spirit.

*Non quare
Christus
Iesus glori-
am suam
omnia. Igi-
tur relinque-
re debes et-
iam te ipsum
spernere et
abnegare ut
frangis ami-
cicia Ihesu
Christi.*

CHAP. XII.
Of old and decrepit age.

BUt in the meane time that man is busied about al these vaine conceits, while he is pushing time with his shoul-der, endeavouring nothing all dayes of his life, but to rise, and to goe to bed, to

hA

F

apparell

apparell himselfe, and to make himselfe vnready, to fill his belly, and to euacuate his stomacke: which is no more then a circle of the selfe same importuning occupations; much like vnto a Millers horse, that alwaies treads one compasse. While he is thus busied with such occasions, behold, old age stealingly arriueth, to which few doe attaine, and all desire: But if any doe peraduenture gaine that time they desire, to haue it prolonged to the vtmost; this age (being as Grapes which haue lost their iuyce, and as the sincke of mans life) is without question, the most vnhappy for those men that are worldly, as no the contrary it is most blessed for such as are godly: For worldly men in this age are doubly posselt with waywardnes; their feare and distrust doth increase, their iudgement waxeth weake, & begins to diminish: Wherefore we do wrongfully call a melancholy humor, wiledome; a dis-abilirie, sobriety; because old age leaueth not pleasure, but pleasure leaueth it.

And

And therefore he doth vnderferuedly complaine, that the time and manners of men are changed into worse, while nothing is changed but himselfe: for in his youth all things pleased him, if they were neuer so bad; in his old age, all things dislike him, if they were neuer so good: Like vnto those which being in a Ship, thinke that the banks moue, when it is onely themselves. It is also a vice incident to this Age, to speake much, because they are no more able to performe any thing; and that they also thinke themselves most fit to propose precepts to youth, and to declare things of time long since: Like vnto a declining State, as that of the Romane Empire, where there are many talkers, but few valiant, & not much different from the aged time of the world, where are many curious disputers, but few of the true Religion. In this Age also, doth increase the loue of wealth; and earthly cares doe summon new forces against man, he waxeth all gray, and euery thing in him beginneth to

withere, onely his vices excepted.

That auncient man, of whom the Apostle maketh often mention, beeing ready to dote, waxeth not old in worldly age, but then he is in full vigour: He therefore feareth approching death, and holdeth his life like vnto an Ecle, which slideth away. In the meane time, he determineth of tedious designs, and heapeth vp riches, as if death stood a farre off, and durst not appeare.

*Simile.
A pittifull
example
of Mans
wolfe-like
appetite, his
insatiate
desire of
riches, and
ugly terror
of deformity.*

But now that age is come, and the time that he ought to rest; his griefes and dolours are renewed, the heart afflicted, the braine troubled, the face withered, the body crooked, the sight dimmed, the hayres false, and the teeth rotten; and to be short, the body is as it were, a similitude of death: yet doth he prepare himselfe least, to gaine the future blisse; and though many times death takes for a gage one part or other of his body, as an arme, an eye, or a legge, to serue for an aduertisement that he will shortly fetch the rest, yet he is so affianced to the earth, that he

he is vnwilling to goe to it, when nothing remaineth in him, but euill.

CHAP. XIII.
of DEATH.

THus after Man hath sorrowed all his dayes, vnder the heauy burthen of his finnes, and in conclusion of all this vnprofitable & wearisome trauell, behold the approch of death, before he hath learned to liue, much lesse to dye: The most part beeing taken out of this world before they know to what end they entred in; they would willingly prolong the date of their life, but death admits no composition: for it hath feet of wooll, but armes of iron; it cometh vn-sensibly, but hauing taken once hold, it neuer looseth her prize. To this pace or step, man commeth so slowly as possibly he can: For if a Ship should sinke among the waues two hundred leagues from Land, notwithstanding euery Passenger would strue to swim, not with

*Than the
Day of
Death there
is nothing
more cer-
taine, nor no-
thing uncer-
taine.*

an intent to saue his life, but to repell death for some minutes, and to render nature her last ineuitable tribute. Euery man trembleth at this passage, and laboureth to settle himselfe here, yet is forced at last to yeeld vnto Death; and yet by no meanes may bee knowne after what manner hee shall end his life. Some there bee that are forced to dye by hunger; others, by thirst; others, by fire; others by water; others, by poison; others, are smothered; others are torne in pieces by wilde beasts; others, deuoured of the Fowles of the aire; others are made meat for Fishes, and others for Worms: yet for all this, Man knoweth not his end; when hee thinketh himselfe most at rest, hee suddenly perisheth.

What a dreadfull sight is it, to see him lying in his bed that is oppressed with the paines of Death? What shaking and changing of all the bonds of nature will he make? the feete will become cold; the face pale; the eyes hollow; the lips and mouth to retire; the hands

hands diminish; the tongue waxeth blacke; the teeth doe cloze; the breath faileth; the cold sweate appeareth by the violence of sicknes. All which is a certaine token that nature is ouercome.

But now when it commeth to the last gaspe, or at the sorrowfull departure that the soule maketh from his habitation, all the bands of Nature are broken. Besides, when the Diuell or wicked spirit is assured of our end, what furious assaults will hee make against our soules, to make vs despaire of Gods mercy? It is the houre when as Satan doth his power to striue against **G O D**, for to hinder the saluation of mankind; and he is more boisterous in these latter dayes, for that he knoweth that his time is but short, and that the end of his kingdome is at hand, and therefore he is the more enflamed: for he neuer more tormenteth those whom he doth possesse, then when he knoweth that he must depart.

But now when Man hath passed the

* Nota.
This is
weighty to
be obserued,
not ouely of
the poore
and inferiour
persons, but
more to be
apprehended
with feare,
by the most
mighty Sa-
ueraignes
and greatest
men of this
world, that
they may not
build their
happinesse
upon the de-
ceitfull
ground of
their riches,
and transi-
tory posses-
sions.

bitter anguish of Death, where is then become his glories? * Where are his pomps and triumphs? Where is his Voluptuousnesse and Wantonnesse? Where is his Maiestie, excellency and holinesse? They are vanished as the shadow, and it is chanced to them, as to the garment that the wormes haue eaten; or as the wooll that the moth hath deuoured.

Let vs behold Man, when hee is in the graue! Who euer saw a Monster more hideous then the dead carkasse of Man? behold his excellency, Maiestie and Dignity, couered with a lump of earth. Heere you may see him that was cherished, reuerenced, and honoured, euen to kisse his hands and feet, by a sodaine mutation, become a creature most abominable; and to them it happeneth as Salomon writeth in his booke of *Wisdomes*; What hath it profited (saith he) the pride and great aboundance of riches? All these things are passed as is the Arrow shot to the white, or as is the smoke that is disperfed with the winde. The

The sole memory of Death, mournfull Funerals, and the reading of Incriptions, engrauen in Sepulchers, doth make the very haire to stare and stand an end, and strikes Man with an horrore and apprehension of it.

Some represent Death terrible to the aspect, and deprived of flesh; other consider it with compassion, mixt with dread. Some particular man, which not long since was clad in Silke, and shined with Diamonds, is now assaulted with troupes of Wormes, and breathes forth intolerable scents, while that his heyre doth laugh in secret, and enioyeth the fruit of all his labour, which hee himselfe neuer enioyed. And neuertheless in this his very dust & corruption, doth appeare an Ambition, and pride doth rest within his Tombe. For then behold, stately Sepulchers, engraued stones, that report some famous actions, and proud titles vpon his Tombe, set out with false Narrations, to the end that Passengers by may say, Here lyeth a goodly stone, and a corrupted body.

Death is a terrour to those ignoble minds, whose pride of life, makes them weake, timorous, & most undoubted Cowards to the least object Death shal present.

The Rich unprofitable Miser burns in Hell for his Avarice, while his sonne in the world, dancing a Whore on his Lap, sets all prodigally flying.

CHAP. XIV.

Of the terrible Iudgement Seat of God.

BEing dead in this world, hee must then appeare before the Iudgement Seat of God, with such a terroure to those that consider it well, that there is no member but trembleth. It is the Day that the Lord will come like a tempest, when every ones heart shall faile them, and all the world shall bee astonied: for euen as Lightning which riseth from the East, and extendeth to the West; so shall the comming of the Sonne of Man be. Tribulation shal then be so extreme and great, as the like hath not beene seene since the beginning of the world, till now, nor euer shal be the like: The Sunne shall be darkened, and the Moone shall giue no more light: the Starres shall fall from Heauen, and the waues of the Sea shall rage, & men shall bee amazed with feare, and the powers of Heauen shall moue.

Woe

Woe shall be in those dayes to them that are with child, and to them that giue sucke. For as it was in the dayes before the Flood, they did eate & drinke, marry, and were married, euen vnto the day that *Noah* entred into the Arke, and knew nothing till the Flood came, and tooke them all away: So shall the coming of the Lord be; and then all kindreds of the earth shall mourne, and shall hide themselves in Dens, and Caues, and in the Mountaines, and shall say vnto them, Fall vpon vs, & hide vs from the face of him that sitteth vpon the Throne.

Blow out the Trumphet, saith the Prophet *Joel*, that all such as dwell in the world may tremble at it: for the Day of the Lord commeth, and is hard at hand; a darke day, a gloomy day; yea, and a stormy day. Before him shall be a consuming fire, and behinde him, a burning flame. Then the dead that are in the graues shall rise, and come forth; the bones and the other parts shall finde out their ioynts, for to ioyne againe together

ther with the body, that the earth hath putrified, and corrupted.

All those that the Beasts and Birds of the ayre haue deuoured; all those that the Sea hath swallowed vp; all those that are vnvapoured in the earth, and all those that the fire hath consumed, shall bee reduced and brought to their former estate.

All the bloud that Theeues, Pyrats, Murderers, Tyrants, and false Iudges haue vniustly shed, shall then appeare before the Maiestie of God. So that there shall not one drop of bloud bee lost, from the time of *Abel*, that was the first slaine of men, vnto the last, so that there shall not one haire perish.

If the vaile of the Temple did breake with the Earthquake, the Sunne darken and change his brightnesse, for the wrong that was done vnto *I H S V S* *C H R I S T* being on the Crosse, although in nothing he did offend: what countenance may the poore sinners shew, that haue offended him innumerable times? who then shall abide the

Tunc:
Post unam
voluptatem
sequuntur
mille dolo-
res,

Simile.
Most worthy
to be read
and conside-
red with
terror and
true repen-
tance.

the shining brightnesse of Gods Maie-
stie, sitting vpon his Throne of glorye.

It is the dreadfull houre, when wicked Monarkes, Kings and Princes shall giue account of their vnlawfull exacti-
ons that they haue made vpon their Subiects; and of the blond that they haue wrongfully spilled. It is the houre, wherein Merchants and such as haue traded in the circle of the world, that haue beguiled and sold by false weights and measures, shall render a iust account of the least fraud that they haue committed. It is the houre that couetous men and Vsurers, that haue beguiled some, & vndone others, shall pay themselves the cruell interest of that which they haue ill gotten. It is the houre, when Magistrates and wicked Iudges, that haue corrupted, violated, and suspended Iustice, shall be accountable for their corruption and iniquities. It is the very houre, wherein Widdowes, Orphanes, and other afflicted persons shall make their complaints before God, of the wrong and oppression that haue
beene

*Ver Aeter-
num plenif-
sima delitia-
rum quam
pura es.*

*The Maiesty
of God in
the generall
Judgement
Day, shall be
more terrible
to the impi-
ous Monarks
of the earth,
then either
the world on
fire round
about them,
Hell gaping
to swallow
the ugly
Fiends to
torture, or
the paines of
Hell can af-
fright them.*

beene shewed them. It is the houre wherein the wicked shall say (repenting in themselves, troubled with horrible feare) Behold, these which in times past we had in derision, infamy, & reproach, are now accounted among the children of God, whose portion is amongst the Saints. It is the houre wherein foolish and dumbe persons shall be more happy then the wise & eloquent. Many Shepherds and Carters shall bee preferred before Philosophers; many Beggars, before rich Princes and Monarches; and many simple and ignorant, before the witty and subtile.

Let vs therefore that are Christians, looke to our selues, and take heed wee bee not counted vnder the iudgement and sentence of the most greatest miseries of all miseries. The which sentence is recited in the 25. Chap. of S. Mathew, where it is said; *Go: yee cursed into everlastig fire.*

CHAP. XV.

OF HELL.

MAny and great are the miseries which man suffreth in this world, but yet all of them are but as Roses, in respect of the Thorns which follow: for the vanity and trauaile of the temporall life is a happinesse, in regard of the torments of eternall death, which doth swallow the most part of men. It is a large way which leadeth to perdition, and few doe find the way of Saluation. Death commeth here to leuy foules for Hell, and doth enroll great and small, learned, and ignorant, rich, and poore: yea, many which are esteemed holy, and liue couered vnder the cloake of Hypocrisie, to the end that they might goe to Hell with the lesse noise, and not be stayed by the way.

This Hell is a place of flames, and yet there is perpetuall darknesse, where soules doe waxe old, and yet neuer die,
and

*Remember
Hell is not
a feined, but
a place most
furne, most
fearefull.*

*Penitentia
vera raro
vera.*

and where they liue, continually to die:
Where they burn without consuming;
where they mourne without compas-
sion; are afflicted without repentance;
where torment is without end, and past
imagination. There the vnapppy rich
man, which refused to giue poore *Laza-
rus* a crumme of bread, doth now beg
of him a drop of water, although whole
Riuers bee not sufficient to extin-
guish his heat. What if the rods that
God doth punish his Infants with-
all, doe sometimes make them almost
despaire, and euen curse the day of their
Natiuitie? as *Job* and *Jeremy* did? What
are those afflictions that hee doth op-
presse his Aduersarie withall? It is a
horrible thing (saith the Apostle) to fall
into the hands of the Liuing God. For
because hee saith in his anger, as it is
written in the 2. Chapter of *Deutera-
mie*, I haue lifted my hands towards
heauen, and said, I am the euerliuing
God; If I whet my glittering sword,
and my hand take hold on iudgement, I
will execute vengeance on mine ene-
mies,

mies, and will reward them that hate me. Praised be God, which hath delivered vs, and drawne vs from that burning furnace of hell, by his Sonne Iesus Christ: who (as *S. Paul* saith to the *Galatians*) was reviled for our sakes, & hath called vs out of perpetual darknes, to his marvellous light: *1. Pet. 2. 9.* Is it possible for vs to be ignorant what that torment is, & not know how much he hath suffered for to retaine vs in feare, and to make vs know the greatnesse of the grace of God, and the excellence of our Redemptiō in Iesus Christ his Son, who is also God eternally blessed.

This precedent discourse hath led vs through all ages, and through all the most ordinary conditions of humane life, yet in this voyage, we haue knowne nothing but vanity and torment of spirit: And it hath chiefly appeared, when we haue cast our eyes vpon the diuine prouidence of God, which doth from the highest Heauens view all the actions of man, not as an idle spectator, but as a wise Conductor, and iust Iudge: And

*How Gods incompre-
hensible
Prouidence
frustrates
the designs
of men,
making
their enter-
prises of no
validity.*

G

there

there from aboue, he laughes at the designs of great men, & frustrateth their enterprises, destroyeth their tongues & spirits of *Babylonian* builders, ruineeth their greatnes, and breaketh their Scepters into shiuers; teaching man that he is nothing but dust, and his wisdom but meere blindnes, to the end that hee may learne to contemne the world, and transport his hopes from earth to heauen; & that hauing seene some beames of this terrestriall splendour, which vanisheth as Lightening, he doth say with *S. Peter*, It is good that we be here, let vs make our selues heere Tabernacles. Happy is that man, which hauing well knowne the vantiy of this world, doth retire towards God; that he being in a sure Hauen a farre off, and that being vnder his shaddow, as vnder a sure couered place, may contemplate the ruine of the wicked, the instability of their designs, the folly of their hopes, and the effects of the Iudgement of God. Thereupon the Prophet *Danid*, in *Psal.* 92. saith also: O LORD, *how glorious*
are

*Luke 9. &
99.*

are thy workes! and thy thoughts are very deepe: an vnwise man knoweth it not, and a foole doth not vnderstand this. When the wicked grow as the grasse, and all the workes of wickednes doe flourish; then they shall be destroyed for ever. It behoueth vs, heere to note carefully, that this Psalm is intituled, A Song for the Sabbath day: for by it hee doth aduertise vs, that this meditation requireth a quiet and resting spirit, which beeing restrained from the presse of humane actions, doth retire it selfe into the House of God; according to that which hee saith in the 73 Psalm; where he doth confesse, that the prosperity of wicked men hath offended him, and that hee could hardly digest it, vntill that he had entred into the Sanctuary of the Almighty, and considered the end of such men: For, to vnderstand what the true happinesse is, and to vnmaske himselfe to the imaginary felicitie of this world; it is not necessary to goe to Philosophicall schooles, or to build his resolutions vpon the opinion of the Vulgar,

*Consider the
subtily of
Satan, and
mans sudden
ruine.*

*Memento
decimo sexto
die Octobris,
stilo Antiquo
& quinto
die Octob.
stilo Novo.
MDCXXIII*

*Of the vaine
glory of men
most corrup-
tible and
transitory*

but to enter into the holy House of God, and there learne what the difference is betweene the riches which he scattereth vpon this great multitude, and that which he reserueth for his little ones, what the vncertainty of this worldly prosperitie is, in respect of the certainty of Gods promises. But vvith what insensible chaines doth Satan lead men into perdition? How doth he triumph ouer those which triumph in this world? how they that thinke themselves most sure, are vpon the point of their ruine and perpetuall destruction?

Let vs furthermore consider how vaine the glory of man is, in that some one doth boast of his particular strength, wherein it is impossible for him euer to equall a Bull.

Some other doe glory in their beauty, when as it is onely a superficiall colour, which couereth the bloud, bones, and braines, hideous things to see. It is also a thing that age and many maladies haue power to deforme.

Some other doth glory of his ho-

nour and greatnesse, when indeed he is possesse in this state, with most trouble and feare, and lesse liberty: besides, he is mounted so high, that he cannot fall but with breaking of his owne necke.

Some other doth glory to bee more drunke then his companions, but if his belly bee greater in capacitie then others, notwithstanding it will neuer exceed a Barrell.

These former things are generall, for vanities and miseries are common to all men, since that sinne hath subiected mankinde to them. But notwithstanding there are some more then other, which are made examples of extreme misery. As poore beggers, which are constrained through necessitie to lye vpon the bare pavement, as Gally-slaves, and as those miserable slaves which are made mercenaries.

The hundredth part of humane kinde doth imperiously and impiously torment the rest, and those that are feeble and meane, serue as preyes to the mighty.

The iust reward of Kings proud mounting Favorites.

Necessitas non habet legem.

Amongst the Turkes and Pagans, which possesse three parts of the world, men are bought and sold in the same fashion, as horses in a Faire: for the buyer, marketh their sight, maketh them shew their teeth, and feeleth the sinewes of their armes and legges.

Great Princes keepe millions of chained Slaues for to labour, in making of Sugar, in working of Mines, to serue in Gallies at Sea, and to performe such kinde of seruilitie, that Death is more tolerable to them then this kinde of life.

There are certaine people, which haue for the space of sixe moneths continuall night, who liue in Cavernes, and in the extremity of the extreamest degree of coldnesse, having no heat to comfort them, but onely cruelty.

Others there are on the contrary, who liue amongst Sands, continually scorched by the Sunne, a countrey barren in fruits, and fertile in Serpents and Lyons.

Our climate, in respect of such intemperature,

perature, is as the garden of Nature, where God hath planted most wealth and riches : but where hee hath reaped least fruit of gracefull actions: And where these naturall blessings are so ill husbanded, that amongst all that abundance, there is nothing to be seene but misery and pouerty.

Now that we haue formally and superficially represented as with a coale the vanity and misery of our Nature, and the actions of Man: Let vs now examine his thoughts. *David* in the 94. Psalme saith : *The Lord knoweth the thoughts of man that they are vanity.*

For if any could but make a true collection of his thoughts, which haue onely passed through his brain in one day : the confused multitude, and varietie of them, beeing all very foolish, would astonish him. The diuers fictions, and strange *Ideas* that Painters conceit in respect of these, are nothing. For some man, when he hath settled himselfe in his study, or some place where he thinketh to haue his spirit busied about the

Of the vanity of humane thoughts, desires, and iudgements.

Idle & most unprofitable thoughts.

Read Swetons Worke.

A true Simile of those that build Castles in the ayre.

A principall and most worthy obseruation.

most serious affaires, doth then begin to count the Quarrees of his window ; or as the Emperour *Domitian* ; to pursue little flies both with eye and hand.

Some one againe perceiuing himselfe destitute of company , and being very pensive, doth aduise with himselfe what he would doe if he were a King : or if that he had a million of Crownes, how he would spend them : or thinking of his own domesticke affaires, doth thred a chaine of tedious hopes, and by degrees becommeth very rich in his discourse : at the conclusion of which, he frustrateh all that imagination, and returning to the consideration of his present pouerty, hee moderateth his passions. Yea also during the time of Sermons and Prayer (when God speaketh vnto vs, or we to him) our minds are abstracted, & thinking of some other thing.

There if our best actions are infected with idle cogitations; how much moreouer vnprofitable houres are ill spent time.

These friuolous thoughts, mixed with

with vaine desire, and a like ignorance, do labour the mind, and giueth it no repose: for man in his solitary thoughts doth ruminare the euils past, vexing himselfe with the things present, and fore-fearing things to come; yea, those things that shall neuer happen: he changeth his doubtfull feare, into certaine miseries: many being miserable, out of a feare that they shall bee miserable; and many dying, out of a feare that they shall die. Euery day hath sufficient affliction to torment vs. For who can euer bee in ease, if all the past and future euils doe tender themselves present to vs: the first by our memory, and the last by our feare? This naturall vnrest, is the cause that Man loueth change, like vnto one that is sicke, who desireth continually to change his bed: Yet notwithstanding findes himselfe more distempered in the last then in the first, thinking no repose to be but in wearinesse. For he alwayes carrieth his griefe with him, and findes little ease in changing of sides; yea, I dare say, if
God

*The profit of
solitarinesse.*

*Death terrible to the
foole.*

*Mans uncertainty where
to rest.*

God had placed Man betwixt good and euill, to take his choise of either, and as it were to cut what hee thought good out of the whole earth, his blindness is such, that hee would quickly conuert it into ill. If God send such no griefes, they wil send themselues some. If their owne griefes doe not trouble them, the happinesse of others will torment them: and enuy is more stinging then affliction.

*Feeble and
vaine de-
sires.*

From it also doth it proceed, that men desire alwayes they know not vvhath themselves: they are greedy to desire, but weake to put in Execution: as a Bird that doth couet to fly, but vseth onely one of her wings.

Also men are distracted with contrary cogitations.

One complaineth that his Wife is dead.

Another that shee will not dye.

One mourneth for the losse of his children.

Another that hee hath some that be very wicked,

One

One disturbed with businesse, praiseth domestick repose; and that opinion of *Saul*, who did rather affect to live obscurely in the basest poverty, then to bee exalted to the highest Dignity.

Another being excluded from publique command, doth notwithstanding breake his own necke to attaine it. Every thing doth seeme to vs beautiful, but that which we haue; and nothing delighteth vs, but that which wee cannot obtaine. Nothing doth so much reioyce vs, as the hurt of another man: of some decay in Fortune wee smile; but it grieveth vs to see him receive any Honour.

In this vaniety of thoughts, and vncertainty of desires, doth appeare a great weakenesse of spirit: for our affections are swayd more by gestures, and externall appearance, then by the thing it selfe. Like vnto some Spectators at a Tragedie, who notwithstanding that they know the argument to be fabulous, & nothing concerning them, doe

*Despaire
animates
man to ha-
sten the de-
struction.*

*The strong
operation of
conceit.*

doe weepe out of compassion, when as they will not shed a teare for their own vnfaigned griefes.

Some there bee also that hang themselves out of despaire, which the selfe same houre would haue runne away from the thrust of a sword, because that this last kinde of Death commeth accompanied with honour and feare, whereas the former is so quickly dispatched, that the sight of it doth nothing amaze one. Opinions doe more gouerne vs then the things themselves: many doe sometimes eate meat which they know not, and yet they finde it pleasing to the taste; but after, ywhen some one hath told them what it is, their conceit will make them so sick at heart, that they will vomit it up againe.

Some others haue more feare of a Mouſe, or a Hem, or a Toad, then of a sword; certainly such peccuſh weaknesse, or fantasticall actions doe gouerne our imaginations.

Truely I know not how, but men study to deceiue themselves. Some one

will

will recite a tale for truth, which hee knoweth to be most false, and that so often, and with so great assurance, that himselfe in fine doth beleue it.

A Husband that knoweth his Wife to be deformed, notwithstanding, because shee is painted and disguised, will begin to perswade himselfe that shee is faire, and shee her selfe will beleue it, and thinke to be reputed so.

How many bee there which beleue in a Religion, because they will beleue it, which contest against their owne sense, which say among themselues, that surely is absurd, and not agreeable with the Scripture, I will haue it thus, and will beleue so. This is to haue a constrained beliffe, not to haue his will subiected to Religion, but Religion to his will.

The infirmitie of mans iudgement doth especially shew it selfe in Religion: for what he thinketh touching the seruice of God, doth manifestly appeare by his exteriour actions. In matters of newes wee doe sooner beleue
one

one that hath seene it, then the common report.

But in matters of Religion it is contrarie, for most doe follow the vulgar opinion, which is as much as to maintaine that which is most absurd, and then to hide himselfe amongst the multitude.

*The vaine
and supersti-
ous follies of
ignorant
Idolaters.*

Obserue many other things, which any may easily perceiue to be most ridiculous:

As to cloath in Silke and Gold the images of men, while that a poore Begger goeth naked, which is the Image of God.

To weare a Crosse hanging downe vpon the belly, while that the belly is an enemy to the Crosse of Christ.

In going to a Bawdy-house, or returning from some wicked fact, to say certaine Pater-nosters.

To kneele downe at the boxe which keepeth the Host, when it returneth empty from some sicke body, as when it went full.

To adore the Host passing by a little boxe,

boxe, and not to respect it in a mans bodie, which is come newly from receiving it.

To make their Creator with words, and presently to deuoure him vvith their teeth.

To bee insolent and deboshed one day before Lent; and the next day following to bee very graue and sorrowfull.

To imploy their blessed Beades for to obtaine remission of their sinnes.

After the death of any great Personage, to cloath with blacke the Image of our Lady, to the end that shee may participate of their griefes.

To whip themselves in publique, for to content God, or to release a soule out of Purgatory. In honour of the Saints, to burne Candles in the midst of the day.

To conclude, man hath forged many strange things in his braine, and would haue God to approue them. Nay, he is come to that passe, that hee doth assume to himselfe the distribution of Offices
in

*Grosse errors
which like a
foggy mist
blind and
confound the
sight and
sense of men.
Adberents
of the Church
of Rome.*

in Paradise, making one Protector of a Countrey, another a healer of some particular disease, as if little Ants had power to dispose of affaires belonging to the Crowne of France.

This is also a vanity of vanities, and an extreme imbecillitie of iudgement.

Our selues which haue the true Word of God for a rule to frame our actions by, are not exempted : and our folly and vanity doth mixe it selfe with our best actions. For in our ciuill actions, if we haue need of counsell, wee presently addresse our selues to some friends. But in matters of Gods diuine seruice, we take counsell of our minds, and concupiscences, which are our domesticall enemies.

If money be due vnto vs from one, we had rather alwayes haue the money then his promise: in celestiaall matters it is contrary. For the holy Gospell is an obligation, by which God hath promised vs saluation, and hath sealed it with the bloud of his Sonne: but we had rather keepe the obligation, then receiue the

the paiment, which is due at the day of death : nay, wee doe endeavour to prolong the date of it.

Some doe record in the Emperour *Honorius*, a great simplicitie, and childish weaknesse: that hauing a Hen, nominated by him, *Rome*, which he did cherish, and so infinitely affect, that when one came vnto him, and said that his *Rome* was lost, he answered very sorrowfully, *Alas ! she was here but euen now.* But the other replying, said, And it please your Highnes, I speak not of a Hen, but of your Citie of *Rome*, which hath beene surprized, and sacked by *Alaric Goth.* * The Emperour hearing this, was somewhat comforted, thinking that losse to bee more tolerable.

Such is our simplicitie, wee will not suffer one to touch our riches, but we will indure any to entice vs to Vice; to seduce vs into error, and to poison our soules.

It is a great folly to refuse a medicine, because the Physician is not eloquent. Why doe wee not then make account

We must not think to make with our wealth and worldly riches a composition and truce with Death; for Nature requires a tribute at our hands.

* A Simile worthy of obseruation.

* Wee are so rooted in this worlds abomination, that we prefer a minute of worldly pleasure, before heauens everlasting ioyes, incomprensible and immutable.

H

and

and estimation of the preaching of the Gospell, if the Preacher bee not eloquent, seeing that the holy Gospell is the medicine of our soules :

Is it not then an extreme brutishnes, for some vicious person to slighten the holy Writ, because it is not adorned with Flowers of Rhetoricke : What is the reason then, that the Word of God doth please vs, if it be not decked with Flowers, and composed with Art, seeing that it is that sacred worke, and Doctrine of Reconciliation with God ? Wee doe not receiue willingly the correction of our Parents, if it bee not very milde. This is also a vanity, distaste, and childish humour.

Touching our Iudgement which we haue of others, either in esteeming, or contemning them, it is most vaine, and ridiculously ignorant.

For if there be a question about burthens, wee account him most strong, which can carry the heauiest. On the contrary, about quarrels wee esteeme him the most valiant, which can beare nothing ;

nothing; attributing force and valour to weaknesse and impatience.

In matters of ornament, we doe not iudge of the goodnesse of a sword, by the beauty of a scabberd: nor of the metall of a Horfe, by the fairenesse of a Bridle and Saddle. Why doe we then measure our estimation of a man, either by his good or bad apparell? And if it be necessary that we salute one for the stufte of his cloathes which he weareth, why doe wee not salute the same stufte in the Shops? Why doe wee iudge discreetly in the estimation of vaine and triuiall things; when as in a matter of such importance, as of the estimation of man, we are most voide of reason? So some doe respect a Merchant; or Rent-gatherer, because hee summeth vp exactly his accounts, when hee liueth in such fashion, that he cannot giue an account vnto God.

Some labour to rill their Gardens, and other grounds, and by it winne much praise; when as themselues are barren, & bring forth no fruit of good workes.

H 2

We

*Men ought
not to be re-
garded nor
respected for
their gallant
and gorgeous
apparell on-
ly, but more
for their
virtues.*

*Man lull'd
in the Laby-
rinth of plea-
sures, knows
not how to
get out.*

Wee are much vaine and childish in our feares, as in any other thing. For as little Infants doe play with fire & burne themselves, but feare when they see their Father comming, masked with a frowning countenance towards them: So men desiring to dally with pleasures, because of their lustre, at the length lose themselves amongst them: yet notwithstanding they feare God their Father, when he commeth vnto them vnder the maske of afflictions or death.

Also man doth ingender in himselfe either foolish or pernicious feares.

Some one being iealous that his wife doth affect others, endeouoreth to espy and search out that which he feareth to finde: and by this meanes angreth her so, that she seeketh to be reuenged, in such nature which hee formerly suspected.

Some other fearing to liue without honour, committeth such things as subiect his body to some cruell torment, and staineth the memory of him with perpetuall infamy.

Some

Some other feareth the want of riches, but hee shall want it, and dye without it.

*The custome
of the world.*

Some againe feareth he shall die before marriage, but God well obserues that time, and by wedlocke will make him twice miserable.

*Marriage
without loue
and meanes,
breeds the
most wofull
experience
of a mis-
erable life.*

When I consider what humane wisdom is, I finde it agreeable to the industry of Moles, which digge vnderground with much dexteritie, but are blind when they come into the Sunne.

So wee haue much skill in earthly affaires, to sell, to couenant, and to supplant any one.

But take one of these men vvhich is most subtrill in these things, and bring him to the brightnesse and light of the holy Gospel, and there he is altogether blind, and of a selfe-conceit will continue so.

*Worldlings
most wise in
knowing the
way to get
riches: but
to seeke after
the riches of
Heauen dull
Animals.*

For during the time that hee doth foresee future euent, and alterations of estate, hee is ignorant of his owne destruction: while that he discourseth on

the affaires of Kingdomes, hee is a Slaue to the Diuell: And notwithstanding that blind iudgement of his, dareth contest against the Euer-living GOD, the folly and foolishnesse of the children of darknesse, against the Diuine wisedome of the Father of Light; and the discretion of man, against the Providence of the Almighty. For the wicked do couer themselves with silence, craft, and dissimulation: Like vnto little children, which think that they are sufficiently hidden, when their eyes are closed; Beleeuing that no body seeth them, when they see no body. But in the meane time, God perceiueth them both naked, and vn-couered; yea, better then they themselves. For God is not onely all hand, in holding and conducting the whole Vniuerse: but also all eye, in seeing and discerning all things in it. The thickest bodies are to him transparant; and darknesse it selfe, is to him light: and therefore the Prophet *David* doth iustly reprehend that foolish wisedome in the

94. *Psalme*, where he saith : *Vnderstand ye vnwise among the people, and ye fooles, when will ye be wise? He that planted the eare, shall he not heare? or he that formed the eye, shall he not see?*

Now, in this place he calleth them vnwise, not which are fooles, and run vp and downe the streetes : nor those priuate and particular men, which are without Office ; nor the heauy-spirited Commons ; but such as are crafty, and manage affaires with dexterity, thinking by their sagacity, to couer themselves from the wisdom of God : or to dazle the eyes of his providence sacred : Like vnto the most dangerous Agues, which are vnder the appearance of Coldnesse : So the most ridiculous folie, is that which lieth vnder the appearance of wisdom.

It behoueth also the Faithfull to exercise his meditation, and to be a spectator of the actions and thoughts of men, and of all the vnprofitable labours of his life : For it is in humane life, as in a Faire, where there commeth two sorts

of people ; one for to buy and sell, the other onely to see.

Man that feareth God, is like to one of those which come to see : he is not there idle, and to search nothing, but to contemplate the worke of God, and humane actions.

*Omnia sub
sole vanitas.*

But he may say (when he hath seene all the delights that the curious vanity of men can shew forth)

O how many things are there in this world, which I haue nothing to doe withall? What if during this contemplation, some one doth iustle or throng vpon him, or if one cut his purse, that it doe afflict, or depriue him of any thing? All that such a one will doe, is, to goe out of that company; and knowing himselfe to be a stranger in this world, will trauell toward his Country, where that Celestiall Habitation is ; pressing alwaies, (as the Apostle saith) towards the marke, for the price of the high calling of God, in Christ Iesus.

If the world contemne him, hee will contemne that contempt, as knowing himselfe

himselfe better then the world, and to be called to a better hope: hee will esteeme the promised allurements of the world, vaine; the occupations of men, base and importunate: and, according to the example of *Mary*, in the tenth of *Luke*, he will choose the good part, which shall not bee taken from him: concluding all his meditations after the same maner as *Salomon* doth in the end of *Ecclesiastes*: *The end of all is the feare of God, and the keeping of his Commandments: for in it is comprized the summe of mans beeing.*

Happy the man that follows this blest example.

Now therefore after all this meditation, let vs rest our selues vpon these two Maxime's and Propositions, which are the true foundation that zeale is ground- ed vpon.

The first is, for to loue God, it be- hooueth to contemne the world.

The second is, that for to contemne the world, it is necessary for the Faith- ful to know his own worth, noblenesse, and excellencie of vocation.

The first Maxime is taken out of S.

Iohn,

John, in his first Epistle: *Loue not the world, neither the things that are in the world:*

If any man loue the world, the loue of the Father is not in him: For all things that are in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the world: And the world passeth away, and the lust thereof; but he that fulfilleth the will of God, abideth for ever.

Nothing doth so farre separate vs from the loue of God, as our affection to the world; seeing that the holy Scripture, for to admonish vs, doth call the world, *The Kingdome of the Diuell*.

But as the Moone hath no light but from the Sunne; so, our soules haue not any light, but by the regard of God; and by a consequent, neither more nor lesse: But euen as the Moone doth lose her light, when she is hidden within the shadow of the earth; so also doe our soules lose their brightnesse, (for they are called in the holy Scriptures, *The children of light*) when they molest and
wrap

wrap themselves within the shadow of earthly things, cares and worldly concupiscences: which wee ought to tread vnder our feete, according to the example of the Church; which, as it is vvritten in the 12. of the *Apocalypse*, hath vnder her feete the Moone; that is, the mutable instabilitie of these inferiour things.

To this purpose Iesus also would that the penny should bee restored to *Cesar*, because that it had his Image on it.

Let vs therefore then giue our selues to God, seeing that we beare his owne Image.

But the inconuenience is, that wee doe often abolish the Image, in rubbing it against the earth, and polluting our soules with worldly thoughts and desires.

That wee may therefore contemne the earth, and all that the world doth promise, it requireth that wee come to the second point, which is, to know perfectly what the worth and excellency
of

*The world's
a whore, full
of deceit-
fulness.*

*There is no
true friend-
ship but a-
mong good
men, very
scarce in this
Age.*

of the faithfull is. For when as men by an vnfriendly amity, and cruell well-willing, doe sollicite some one to doe ill, which hath the feare of God, and to offend his Conscience, in offending God, it behooueth the faithfull to think in himselfe: What? I that am a Child of God, and am of a celestiall noblenesse; that am one of the first-borne, whose names are registred in Heauen! shall I esteeme the promises of the world, which when they are most certain, they are too base for mee to meditate on? To delude the sonne of a Prince with an Apple; To entice with Siluer the Sonne of the King of Heauen: to offend his Father; and after the example of *Eſau*, to sell my birth-right for a messe of pottage? Such perswasions shall not by any meanes possesse mee: God will not afflict me vvith so 'great a blindness. We are ynworthy to be followers of *C H R I S T*, if wee doe not esteeme our selues to be better then the world.

Was it not for the loue of the faith-
full,

full, that the world was framed ? Will not God ruinate it againe, for to redifie for them a faire house in Heauen, where shall bee the fulnesse of glory ? For this Heauen or climate, is inferiour to the worth and dignity of the children of God.

You that feare God, and trust in his Sonne, know, that it is you that vnderprop the world, and that nourish the wicked in it.

Therefore the enemies of God are bound in obligation to you. For hee doth conserue the world out of a respect, which he hath towards his chosen and elect, whereof some are mixed among the euill, and others are yet vnborne. It is written in the sixt of the *Apocalypse*; *That God doth attend, untill our fellow-seruants be accomplished.*

And therefore this is one of the reasons why that Christ doth call the faithfull, The salt of the earth, which is as much as a little part amongst men, which conserueth the rest, and delayeth their destruction.

God in his infinite mercy ruinate the building of sinne in the body, to re-build the Soule an euerlasting Mansion in Heauen.

For

For God conserueth the sinfull, because of the good, to the end that they should serue as medicines to them; and that the might and power of our Aduersaries might serue to compell vs to the feare of God, and to trust in his promises.

Such being the excellency of Gods elect about the rest: it behooueth vs to respect the pleasures, riches, and greatnesse of the world, as things that are most ridiculous, and as the painted kingdomes which the Diuell shewed vnto Christ.

*The Alpes
be inexasible
high, & great
Mountains,
which di-
uide France
from Italy.*

Like those which from the highest part of the Alpes, doe looke into *Campania*, where the greatest Cities seeme like vnto little Cottages; how much lesse and base will they seeme then, if they were discerned from Heauen? From thence therefore it behooueth that the faithfull contemplate humane things, and that hee transport instantly his heart to Heauen, since that there is his treasure.

And considering from thence the
Palaces

Palaces of Princes, hee will esteeme them as habitations of Ants, and the turbulent murmuring of men, as the buzzing of an angry swarme of Bees, and contemplating from thence, vwhat things are most great and apparant in the earth, he wil say, *The vanity of vanities, all is vanity.*

That holy glory will not hinder Christian humilitie. For wee knowing the worthinesse of our selues, doe finde our dignity in *Iesus Christ.*

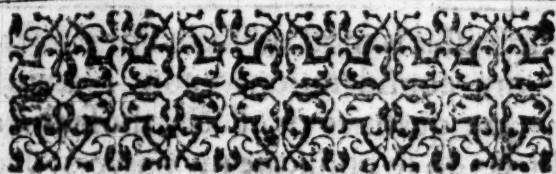
If Repentance doth humble vs, Faith doth exalt vs.

If we are nothing before God, wee are somewhat in God, & in his fatherly affections.

And therefore in this the faithfull are contrary to worldly men: for they doe lift their eyes to heauen by too much pride, but presse downe their heart on the earth with Auarice and Incontinency: whereas the godly on the contrarie, hath his eyes vpon the earth by humilitie, as the Publican which durst not lift his eyes to Heauen, but hath his heart

heart in Heauen by faith and hope.
 The contempt of this world pro-
 ceeds not out of a loue to him-
 selfe, but out of a true af-
 fection to God.

Christian humilitie, for we know
 the worthinesse of our lot, and
 our dignity in this Christian
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THE
MISERY OF
MANS FRAILE AND
N A T V R A L L
INCLINATION.

AND
Of the Wickednesse, and
Peruersenesse that now raigneth
in this wretched AGE.



Onsidering to my selfe the
miseries of Humane condi-
tion, my minde and spirit is
so confounded with diuer-
sitie of thoughts, that I enter (as it
were) into a Labyrinth of confusion,
I whose

*Man borne
in misery &
most misera-
ble euen fro
his Cradle.*

whose issue is most difficult. For if I settle my considerations vpon Nature, humane qualities or effects, those three objects do so obfuscate my powers, that all the knowledge that I can gather, is impossibilitie neuer to attaine to the perfect knowledge of the numberlesse number of those miseries, mis-haps, and vanities affected, as inseparable to humane kinde; and to that end doe challenge all the most profound and serious sences of the wisest and most learned men, to effect the definition therof. Let them consider from its source & originall; yea, euen from the Cradle, where humane nature shall bee found senselesse, deprived from the vsage of all the noblest faculties of the Soule; and so weake, wretched, and capable onely of teares and weepings; expressing thereby in complaining her miseries, which doe increase faster then she growes in yeeres: She hath no sooner giuen ouer the Milke of her Nurse, but she begins to goe, or rather to fall, sith her going is in danger of sore hurts by a continuall

nuall experience in falling. Can shee goe? She knowes not whither to goe, but must haue a conduct during the time of her second Infancy: what forme of bringing vp soeuer shee takes vpon her, the first impressions thereof are most costly, in respect of the time, and their labour and trouble which haue the care thereof, which is incredible. For as shee receiues some document of worldly science and discipline, which if it be a true doctrine, will instruct her, that whatsoeuer qualities, sciences, and learning she possesseth, yet she is still ignorant, and knowes (in a manner) nothing, and all that she knowes not, can neuer bee by her learned or conceiued, although she haue so many liues, as this world abounds with creatures.

And which is more, she hath not so soone escaped, and passed ouer the perils of her Youth, but she commeth and entreth into those infinite dangers of her ripe age: and that which is most deplorable, and lamentable, is, that in that fiery and burning age, shee vtterly

*Mans life
assaulted by
perill and
eminent
dangers.*

consumes & waists her selfe. Or if she escape, & moderates the fury & violence of the heat of that age, it is but for a time: for what way so euer she treads Nature, shee still approaches neere vnto death, being alwayes in the ready way to her graue, where by degree, time hunts her vnder the conduct of old age, not without many crosses, sorrowes, and tribulations; for she must passe through cruell and tedious straights of anguish and miseries, no lesse innumerable, then infinite; which astonisheth and weares out, euen the most constant, who are in a manner not able to indure them with patience.

If we will see the body of this Tree, we must breake the barke of our condition: for it is the true portraiture of our selues, and so wee may cleerely apprehend it with the very same reason; considering what an infinite number of mis-haps, miseries, and mischiefes wee are subiect vnto in this transitorie world, that the infinitie of them is impossible to be related: for if examples be
vaine

vaine to manifest it vnto vs by comparison, our imbecilitie in expressing it alone, may be in some fashion eloquent: for to treat some part thereof, and that wherewith the afflicted are most comforted, is, through the assurance they haue that all men together are subiect to the like miseries, and ill fortunes, except none but those who are not yet borne, or those, who in their Cradle ending their liues, finde their Sepulchres: otherwise let the most happy and the most contented man that now liueth on earth gaine-say it, alledging this for his reason, that he knowes not what mis-haps and miseries meane, and that in so sweet ignorance he hath passed not onely the Spring of his Youth, but likewise the Summer, and part of the Winter of his age, that it is well hitherto, but it is without consequence, times past can conclude nothing of the future; and though it seemeth to this happy man, that although crosses, troubles, tribulations, and miseries, should as it were assault him in the end of his

Time should bee wanting to make durable and lasting the grieve of his euils and afflictions: Forasmuch as death doth alwaies and lawfully succeed old age, which should hinder and interrupt the course and proceeding thereof: but to that I will truly answer without many needlesse proofes: for surety that his last day onely is able sufficiently to make him feeble and haue tryall of the most cruell and sensiblest grieve & torments, wherewith any mortall body can be vexed: therefore the most fortunate man that is, cannot account himselfe happy, but at the end of his racee sixth oftentimes before an hauen Town many suffer shipwracke, that haue escaped miraculously many eminent dangers, in the midst of Stormes and Tempests.

*No man free
from sorrows
& miseries.*

But to proceed further, I say, that although there were such a man found in this world, of so happy condition, as to haue alwayes sailed in the ship of his life, in this rough and inconstant Sea of the earth, with the agreeable winds
of

of his desire, and without the least dangers, but rather continually to haue enjoyed a sweet and immutable calme; yet notwithstanding, this kinde of life full of Roses, will proue full of Thornes at his death, in considering, that losse and deprivation of all those pleasures, doe produce and bring forth cruell sorrows and griefes to the possessor thereof, whose minde will bee so extremely vext and tormented, that his paines and sufferings can be rather endured, then expressed: which may easily bee proued by the continuall experience that wee haue in worldly things; by this Maxime, the greater the contentments are, the more extreme is the displeasure and anguish in the deprauation of them, euen as gaine and profit produce feelings of ioy; so losse and dammage by different effects, breede sensible torments and griefes: which moues me to conclude, according to my first Propositions, that there is no life, although neuer so happy, that can bee free and exempted from sorrowes and miseries:

*There is a
time pre-or-
dained for
euery thing.*

and to adde my opinion to it, I hold, that the most vnfortunate, are the happiest, considering the conclusion and end of all things; how the calme folloves still the tempest; the day succeeds the night; faire weather, raine; and ioy is still attended with annoy and sorowes, according to the maxime of Heauen & Earth: all the difference there is, is, that this worlds happinesse and ioyes are temporall, and limited; and in the other World, eternall and infinite.

But to returne to our condition: to make it appeare vnto you all together wretched & miserable; we must consider how time playes with it; somtimes raising vs as it were to prosperity, & in a moment casting vs headlong into aduersitie; it serueth for a Marke to aime and leuell at, and an habitation and lodging of all euils: For hope deceiues our condition; vanity flouts it; ambition mockes it; vices are her beloued children, and vertues her greatest enemies: pleasure cheates her; the flesh tempts her; riches commands her, as her Soueraigne,

ueraigne; and finally, the Diuell main-
taines a continuall warre with her vntill
her end.

Let vs iudge then if pride and arro-
gancy become vs well, considering all
these our infirmities and defaults. Wee
must not therefore wonder, if Humility
bee the *Queene* of all other vertues,
sith Arrogancy hath beene, and is still
Princessesse of Vices. I hold opinion with
that worthy Philosopher, which in one
lesson only taught all sorts of Sciences,
comprehended & abridged in that ad-
mirable precept and instruction of *Cog-
nosce Teipsum*; and truely who in that
knowledge is not ignorant, and that in
knowing himselfe, will auow that hee
doth not perfectly know himselfe. The
way that we leade to arriue at this blest
iourneys end vnto which wee aspire, is
most long and tedious. So that it vvere
much better for vs to arme our selues
with a generous resolution, to forsake
the world, before it doth leaue and a-
bandon vs; for the soonest we can, will
bee late enough, to execute so glorious
an

*Humilitie,
the Queene
of Vertues.*

*Pride, the
Princessesse of
Vice.*

an enterprize : For when I thinke and behold the miserable state of this transitorie world, and how it is infected with all sorts of execrable sinnes, a trembling horror vnties my bodies ligatures, my very knees beat together, and I could vnfaignedly wish my sinnowy structure, to be transformed, into a lumpe of snow, that the ardour of my soules vexation, might dissolue it into penitentiall teares: for men do act sinne with an auaritious appetite, and all varieties of abominations are listd to their Arcticke point. Doth not Satan coyne them so fast, as men would willingly put them in praetize? Did pride euer so strut it vpon the Tiptoes, as now it doth?

Can the Diuell, out of his shape of fashions, lay open more Antike-like formes then are forged on the Anuill of mans inuention? In Court, the Nobilitie are hardly distinguisht from their followers. In Citie, the Merchant is not knowne from his Factor. In Countrey, the Gentry cannot be descryed or described

described from the Rusticke; and in generall, the body publike is so overspread with the Leprosie of that garish Strumpet, Pride, as there is scarce any difference betweene Countesse and Curtezan; Lady, and Chamber-Maid; Mistresse, and greasie Kitchen Wench; Gentleman, and Mechanick. As for Knight and Taylor, there goes but a paire of Sheares betwixt them. How many mispend and profusely lauish their fore-noones houres, in the curious pranking of their sinne-polluted bodies! but how few reserue one poore brace of minutes, wherein to provide spirituall indewments to houze their naked sinfull soules! Neuer was the Apophthegme of old *Byas* the Philosopher more verified, then in these our franticke times.

Most men carry their wealth about with them, not as *Bias* did, in learning and vertue; but vpon their back in gorgeous apparell. Women doe so commonly sophisticate their beauties, that one (though *Linceus*-sighted) can hardly iudge

iudge, whether they possesse their own
 faces, or no: and, which is more than
 most lamentable, euery snowy-headed
 Matron; euery toothlesse Mumpsimus,
 that one may see the sun go to bed thro-
 row the furrowes of her forehead, must
 haue her box of odoriferous *Pomatum*,
 and glittering *Stibium*, wherewithall to
 parget, white-lime, and complectionate
 her rumpled cheekes, till she looks as
 smugge as an handsome painted Close
 stoole, or rotten poste. But as for them
 that lap vp their bodies in the pleasant
 mists of aromaticke perfumes, let them
 withall swallow this Pill: Within a
 sweet and ciuet lurking body, often is
 imprisoned a loathsome stinking soule.

Murther is accounted but manly re-
 uenge, and the desperate Stabber cares
 no more to kill a man, then to cracke a
 Flea: Usurie and Extortion are held
 laudable vocations; Couerousnesse is
 stiled thrift; Luxury and whoredome
 are reputed but youthfull trickes: And
 as for Drunkennesse, why that's a tole-
 rable recreation: Doe not men pursue

it. with such inordinate affection, that they oft neglect their functions, bid farewell to that domestick care they ought to entertaine; dislodge that humane providence which should be shut vp in the Cabinet of their reasonable part, and solely prostitute themselves to quotidian carousing, till their breaths smell no sweeter then a Brewers apron, whilst their families are wrung and grip't in the clutches of pouerty; lockt vp, and imprisoned from those necessarie supplements, which should keepe both breath and body together at vni-on: This is a worthy Fathers opinion: That a man possessed with a Diuell, may be thought to be in a more hopeful state then a Drunkard: for albeit that he be possessed, yet is it compulsively, and against his will; but the Drunkard wholly adopts and dedicates himselfe, with all the powerfull faculties of his soule, voluntarily to the service of Satan. S. *Augustine* likewise describes three fearefull properties in a Drunkard: It confounds nature, saith he, lo-
seth

seth grace, and consequently, incurreth Gods wrathfull indignation to be powdered out vpon the imbracer thereof.

Swearing, and blaspheming Gods great and glorious Name, is reckoned for a morall vertue, the grace of birth and honour, the cognizance of an high-bred spirit.

What Christian can refraine, (that hath any sparke of Diuine intellect in him) to vnsluce the flood-gate of his eyes, and let his melting heart gush through with teares; when in the streets he shall heare little Children, scarce able to goe, or speake, to be vnderstood; volley foorth most fearefull oathes, and with such procliuitie, as if they had bin tutored in their mothers wombes; whilest their parents standing by, offer not to check them, with so much as a sower reproofe; but seeming rather to solace themselves in their Childrens sinnes, and delight in their owne damnations: like those who dye in a *Sardinian* laughter? If the penall Law of *Lodouicus* were put in practice; who hearing

ring one sweare, seared vp his lips with an hot iron) scarce ten, in as many Parishes, but would be glad to be in league with the Apothicaries lippe-salue. How many miraculous Iudgements hath God shot out against the blasphemers of his sacred Name; whose instances would be too prolixious? What sinne can be more damnable, & yet more practised? None can sooner plunge the soule into the implacable gulfe of perdition, and yet no sinne, by intentiue endeouour, more easie to be cropt off, and weeded vp: for that it is no incidentall issue of naturall corruption, but an accidentall monster, inegndred of corrupted custome. A learned Father confesseth, That at euery other word he once vsed to sweare, but at length, endeououring to locke vp the doore of his lips, to set watch before his tongue; imploying diuine assistance therein, and entreating moreouer his friends to smite him with the rod of reprehension; in forty daies he viterly lost the abusive vse thereof: So that now, saith he, nothing is more easie

easie to me, then not to sweare at all.

It is recorded, that *Lewis* the 7. King of *France*, diuulged an Edict, that whosoeuer was knowne to warr against heauen with oathes, should be branded in the forehead, as a capitall offender: Should not then euery Christian labour to set a watch before his mouth, & keep the doore of his lips, that no rebellious words salley forth against his Creator? If not for feare of temporall Iustice, yet, lest the God of Iustice should brand his soule with the dreadfull stigmat of eternall damnation, which no salue can heale, *Haliaamons* Floud wash out, nor length of time weare off. O lamentable! when the Turkes and Ethnicks out-strip vs in their cloudy and ignorant zeale: they will dispute in the heart of their highest Streets, about their *Alcoran*, and *Mahometish* religion, with holy intended deuotion. But what voice is heard in our Streets? Nought, but the squeaking out of those obscene and light Tiggess, stufte with loathsome and vnheard-of ribauldry, suck't from the poisonous

sonous dugges of sinne-swelled Theaters; controuerfall conferences about richest beere, neatest wine, or strongest Tobacho, wherein to drowne their soules, and draw meager diseases vpon their distempered bodies.

And tell them moreouer, that by their nocturnall superfluities, and insatiable quassings, they set but feathers in Times wings, and (as a worthy home-bred Author saith) spurre but the gallopping horse; hasten on their speedy deaths; and digge their owne vntimely graues.

More haue recourse to playing houses, then to praying Houses; where they set open their eares and eyes, to sucke vp variety of abominations, bewitching their minds with extrauagant thoughts, and benumbing their soules with insensibility, whereby sinne is become so customary to them, as, that to sinne, with them is deem'd no sinne at all: consonant to that Theologicall Maxime; The custome of sinning, taketh away the very sense and feeling of sinne. And semblable to *Pythagoras* his

concept of the Sphericall harmony :
Because (saith he) we euer heare it, wee
neuer heare it.

Many set faire out-side colours vpon
their professiō of religious honesty, but
becing strictly lookt into by the pene-
trating eye of practise and performance,
proue seldome di'de in graine. Some
glitter like gold in their conuersation,
but put once to the Touch, are found
but counterfeit Alcumy. Others will
needs seeme a substantiall body in inte-
grity of life, but shaken and sifted with
the hand of tryall, become but an Ana-
tomy of bones.

To giue almes, is thought but a phan-
tasticall ceremony, and to refresh the
comfortlesse *Lazarus*, is deem'd but the
maintenance of idle and exorbitant va-
gabounds. O where is Charity fled ?
Is she not whipt & foysted out of great
mens Kitchens, glad to keepe Sanctuary
in straw-cloath'd Cottages ? Are not
larger beneuolences often distributed at
the doore of one russet-clad Farmer,
then at ten mighty mens Gates ? The
Mag-

Magnificoes of this world reare vp sumptuous buildings, onely for shew and ostentation; whiffing more smoke out of their noses then their chimneys; and it begets more wonder to see them shake downe their bounty into the poore mans lap, then to see a Court-Lady vnainted, or to finde an open-fisted Lawyer, that without a Bribe will faithfully prosecute his Clients cause. Notwithstanding al this, so parcimonious are they in their domesticke provision, that not a Rat of any good education, but scornes to keepe house with them.

In those golden times of yore, Charitie was the rich mans Idoll: for they did emulate each other in supplying the Widdowes want; in comforting the Orphanes misery; and in refreshing the Trauellers wearinesse.

And it was their earthly *Summum bonum*, to be open-hearted and handed to each hungry stranger: This inscription commonly engraued vpon the front of their gates:

O gate, stand ope to all, be shut to none.

But in these our moderne dayes, they can cunningly transpose the point, and and thus peruert the sense,

Stand open (gate) to none, be shut to all.

Doe not these heauen-tempting *Nimrods* depopulate and leuell vvith the ground whole townes, crowd and iustle many honest and ancient Farmers out of their Demesne, deuastate their Possessions, and expose them with their Wiues, Children and Families, to be Camerades with palefac'd beggery, onely to lay the *Basis* of their *Babel*-outbrauing Palaces, abillimented with Punkish out-fides, to cheate the speedy approaching Traueller of his hungry hopes, as *Zeuxis* did the silly Birds with his liuely-limbed Grapes: as if they be in-lined with quaint garnishing, and costly furniture, & beautified with curious pencild pieces, wheron thy eye may glut it selfe by gazing, yet perhaps maist thou be chap-faln for want of victuals?

These glittering obiects are the *Medusas*

dusas that inchant the violent instigations, that spurre on young luxurious heires to hurle out their Angle to catch their fathers liues, and languishingly to long, till they see their mossie-bearded Sires topple vp their heeles into their graues.

And when their Fathers surrender vp their breathes to him from whom it was first diffused: then doe they mourne (forsooth) though ceremonially, not for that they are dead, but because they died no sooner.

The premisses pre-considered; what can be expected then, but an imminent desolation, or concludiue dissolution of this foolish doting world, since vniuersally it is but an indigested *Chaos* of outrageous enormities? Religion is made the Canopy to shrowd the putrifaction of Hypocrisie, and it's growne the highest Maxime in mundane policies, to seeme (not be) religious: equall-handed Iustice is rush'd aside, by stubborn authoritie, and all Morall vertues imbraced in their contraries.

How long then (most milde & more mercifull God) wilt thou forget to bee iust! Oh how long wilt thou shut vp the vessels of thy wrath, and protract reuenge? Art thou not the powerful God of Iustice? how canst thou then be any thing but thy selfe? What infinities of sinnes are shot vp to Heauen against thee? Yet still and still thou wooest vs with the heavenly breath of thy holy Gospell, vncovering those inexpressible wounds thou receiuedst for our Redemption from sinne, and Satan, that we might with pittifull commiseration behold them, and vncessantly crying out vnto vs: How oft (O my deare children, whom I haue bought with the price of my most precious blood) would I haue gathered you together, euen as the Hen doth her Chickens, and yet, nor yet, you will not be collected!

How oft hath hee thundered and knockt at the doores of our hearts, with the power of his Spirit, to wake from the profound Ecstasie of soule-killing sinnes!

finnes ! yet still lye we snorting on the bed of securitie, and cannot be rowzed.

How often, O how often hath hee out-stretched his all-sauing hand, to heaue and helpe vs out of the slimie mudde of our impieties ! yet still lye we groneling and ouer-whelmed in the insensible Lethargy of abominable transgressions.

How many warning-pieces hath he discharged vpon vs ! How oft hath hee displayed his milke-white Ensignes of peace vnto vs ! What deuouring plagues, what fires, what inundations, what vnseasonable Seasons, what prodigious Births, what vnnaturall Meteors, what malevolent Coniunctions, what ominous apparitions, what bloody assassinations of mighty Kings : what Rapes, what Murthers, what fraudulencies betwixt brother and brother ? what horrible conspiracies by sonnes against fathers ? All these sent as Heralds against vs, yet will wee not come and bee reconciled.

These prodigious precurSIONS, or

precurſiue prodigies, ſhould deterre each humane creature from ſpurning againſt his Creator. Theſe pre-monitions ſhould inſtruct vs, that Gods dreadfull vengeance waits at our dores & like a ſtarr'd Tiger gapes for our deſtruction: And notwithstanding he doe for a while fore-flowe to let fall his flaming rod of fierie indignation vpon vs, yet is the Axe already laid to the roote of the tree, and God muſt and will aſſuredly come to iudgement; ſeeing that how nor any of thoſe ancient predictions myſtically pointed out vnto vs, in the ſouleſauing Writ by the holy Prophets, remaine vnfiniſhed, but onely the ſmall deſtruction of that Romiſh ſeuē-headed Monſter, together with the recollection of the vagabond Iewes, into the ſheepe-fold of Ieſus Chriſt.

Doth not an vncouth terrour ſeize vpon a man, whē in the depth or noone of night this ſudden and vnthought of out-cry of fire, fire, ſhall fill his affrighted eares, and chaſe him out of his ſoft and quiet ſlumbers, whereat ſkipping
from

from his easefull bed, and distractedly gazing through the Casement, shall behold his owne house o're-spread with a bright-burning flame, and himselfe together with his Wife and Children, seruants goods and all, most lyable to the deuouring rapacitie of imminent danger : O consider then, wicked man, how thy soule will be beleaguered with anguish and horroure, when in that last and terrible Day thou shalt behold with thy mortall eyes, the Cataracts of heauen, vnsluced, and hushing showres of sulphurous fires disperse themselues through all the corners of the earth and aire : the whole Vniuerse o're-canoped with a remorselesse flame ; when thou shalt see the great and glorious Iudge appeare triumphantly in the skies, whilst mighty-winged clouds of deuouring flames fly before him, as Vsers to his powerfull and terrible Maiestie, attended with countlesse multitudes of beautilous Angels, golden winged Cherubims, and Seraphims, sounding their Trumpets, whose clamorous
tongues

tongues shall affright the empty ayre ,
and cal & awake the drowzy dead from
their darke and duskie cabins , when
thou shalt see the dissipated bones of all
mortals since the Creation (concatenate
and knit in their proper and peculiar
form) amazedly start vp, & in numberles
troupes flocke together, all turning vp
their wondring eyes, to gaze vpon their
high and mighty Creator. Then, O
then will thy conscience recomme-
morate afresh thy past committed sinnes,
and with the corroding sting of guilt,
will stab thorow thy perplexed soule.
Then, O then, will it be too late to wish
the Mountaines to fall vpon thee; for
they themselues for feare would shrinke
into their Center. Alas, it cannot then
bee auailable to woo the waters to
swallow thee, for they would bee glad
to disclaime their liquid substance, and
be reduced to a nullity. What will it
boote thee then to intreat the earth to
entombe thee in her dankish wombe,
when shee herselfe will struggle to re-
moue from her locall residence, and to
fly

fly from the presence of the great Iudge:
The aire cannot muffle thee in her foggy
vastitie; for that will be cleerely refin'd:
in her will be celestiall flames, before
contaminated with humane pollution.
In fine, how will thy soule tremblingly
howle out, and breake forth into bitter
exclamations, when thou shalt heare
that definitiue, or rather infinitiue sen-
tence denounced against thee, I know
thee not, Depart and goe into euerlast-
ing torment, whilest Legions of diuels,
with horrid vociferations muster about
thee, like croking Rauens about some
dead carkasse waiting to carry thee?

O thou Vsurer, and thou that grindest
the faces of the poore, thy gold cannot
ransome thee. Then, thou mighty man
that rackest the Widdow, and circum-
uentest the Orphane of his successiue
right, thy honour cannot priuiledge
thee: then, thou murtherer, adulterer,
and blasphemmer, thy colourable excuses
will not purge thee.

Then, O thou vncharitable Churle,
who neuer knewest, that a rich man
trea-

treasures vp no more of his riches, then that he contributes in Almes.

Thou that neuer imbracedst the counsell of that reuerend Father, who cries, Feede him that dies for hunger. Whosoever thou art that canst preserue, and wilt not, thou standest guilty of famishing: then I say, in that day shalt thou pine in perdition.

Then, O thou luxurious Epicure, that through the five senses, which are the Cinque-Ports, or rather sinner-ports of thy soule, gulpest downe delightfull sinne like water, they will bee to thee like the Angels bookes, sweet in thy mouth, but bitter in thy bowels.

Then O thou gorbellied Mammonist, that pilest vp & congelest huge masses of refulgent earth, purchased by all vnconscionable courses, yet carriest nothing with thee but a Coffin and a winding sheete! Thy faire pretences will be like Characters drawne vpon the Sands, or Arrowes shot vp to Heauen-ward, they cannot release thee from Satans in-expiable seruitude.

Then

Then O thou Canker-worme of Common-wealthes ; thou Monster of Man ; thou that puttest out the eye of Iustice with Bribes ; or so closely shutt it, that the clamorous cry of the poore mans case cannot open it. Thou that makest the Law a nose of Waxe , to turne and fashion it : to thine owne priuate end, to the vtter disgrace of conscionable Iustice, and to the lamentable subuersion of many an honest and vp-right cause : thy quirkes , dilatory demurres, conueyances and conniuences cannot acquit thee, but thou shalt be remoued with a Writ, into the lowest and darkest dungeon of damnation. No, no, the Lord of heauen and earth (who is good in infinitenesse , and infinite in goodnesse,) will winnow, garble and fanne his corne, the choyce wheate he will treasure vp in the garners of eternall felicitie ; but the Chaffe and Darnell must bee burnt with vnquenchable fire. There must you languish in torments vnrelaxable ; there must you fry and freeze in one selfe-furnace ; there must

must you live in implacable and tenebrous fire, which, as *Austin* defines, shall give no light to comfort you.

Then will you wish (though then too late) that you had beene created loathsome Toades, or abhorred Serpents, that your miseries might have clozed vp with your lives: but you must bee dying perpetually, yet neuer dye, and which enuirones mee with a trembling (terroure) when you haue languish't in vnexpressible agonies, tortures, gnashings, and horrid howlings ten thousand millions of yeeres; yet shall you bee as farre from the end of your torments, as you were at the beginning.

A confused modell, and misty figure of hell haue wee conglomerate in our fancy, drowzily dreaming, that it is a place vnder earth vncessantly (*Aetna*-like) vomiting sulphurious flames: but we neuer pursue the meditation thereof so close, as to consider what a thing it is to live there eternally. For this adiunct, *Eternall*, intimates such infiniteness, as neither thought can attract, or
sup-

supposition apprehend. And further, to amplifie it with the words of a worthy Writer, though all the men that euer haue or shall be created, were, *Briareus*-like, hundred-handed, and should all at once take pens in their hundred hands, and should doe nothing else in ten hundred thousand millions of yeeres, but summe vp in figures as many hundred thousand millions as they could, yet neuer could they reduce to a Totall, or confine within number this Trisillable word, *Eternall*.

Can any Christian then (vpon due consideration hereof) forbear to prostrate himselfe with flexible humility before the glorious Throne of Grace, & there, with fouds of vnfaigned teares, repentantly abiure and disclaime the allurements of carnall corruption, the painted pleasures of the world, and the bitter sweetnesse of sinne, which is the death's wound of his soule? for a Weapon wounds the body, and sinne the soule: For what profits it a man to winne the whole world, and lose his owne soule?

The

The soundest Method therefore, to prevent our exclusion from the Throane of Gods mercy, is, to imagine, we still see him present in his Iustice, whatsoeuer, or whensoeuer we attempt any blacke designe: Let vs but adumbragiously fancy (as one hath it) the Firmament to bee his Face; the all-seeing Sunne, his right Eye; the Moone, his left; the Winds, the breath of his Nostrils; the Lightening and Tempests, the troubled action of his Ire; the Frost and Snow, his Frownes; that the Heauen is his Throne; the Earth his Footstool: that he is all in all things; that his omnipotence fills all the vacuities of Heauen, Earth, and Sea; that by his power, hee can vngirdle and let loose the Seas impetuous waues, to o'rewhelme & bury this lower vniuerse in their vast wombs, in a moment that hee can let drop the blue Canopy (which hath nothing above it, whereto it is perpendicularly knit) or hurle thunder-bolts thorow the tumorous cloudes, to pash vs precipitate through the center, in-
to

to the lowest dungeon of Hell.

These allusive cogitations of Gods omnipotent Maiestie, will carboin and snaffle vs from rushing into damnable actions, if we viremoueably seat them in our memories.

Make then a couenant with thine eyes and heart, O man, lest they dote on earthly grasse, surfeit on the sugared Pils of poysonous vanities, and so insensibly hurle downe thy better part into the gulph of irreuocable damnation, if not for thy selfe sake, yet iniure not thy Creatour, who hath drawne thee by his owne patterne, moulded thee in his owne forme, and, to make thee eternally happy, hath infused his owne essence into thee; for thy souley by the Philosophers confession, is infusion celestiall, no naturall traduction, and in that respect anothericallis it an arrachment, or cantell, pulld from the celestiall substance which cannot terminate it selfe within a lump of flesh: Euen as the beames of the Sunne, though they touch the earth, and giue

and

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life

life to these inferiour creatures, yet still reside in the body of the Sunne whence they are darted: So thy soule, though it bee seated either within the filme of the braine, or confined in the center of the heart, and conuerseth with the senses, yet it will still haue being whence it hath its beginning.

Remember then thy Creatour in the dayes of thy youth, call vpon him while it is called to day; for as the Poet no lesse sweetely then discreetly sung, Who knowes ore night that hee next morne shall breathe? Then take *Dauid* Early in the morning, not the Devils Stay till to morrow: for thou knowest, God will bring thee to Iudgement, yet thou knowest nor when, nor in what yeere, nor in what moneth of the yeere, nor in what weeke of the moneth, nor in what day of the weeke, nor in what houre of the day, nor in what minute of that houre, nor in what moment of that minute; for hee will come like a thiefe in the night suddenly, before with a winke thou canst locke vp thine

thine eye, or in thy braine create the nimblest thought. Canst thou then hope to stand iustified in thy Makers presence, when thou hast cramd the deuill with thy sappe of strength, and full gorg'd him with the purest Acorne Mast of thy sinowy virility, if at last thou come limping on Times tottering crutches, to present vnto him the offall huskes, and morosity of thy doting decrepit age.

What thanke is it to pardon our enemies, when wee cannot hurt them? to giue away our goods, when wee can enioy them no longer? to abandon our pleasures, when wee cannot vse them? to forsake sinne, when it biddes farewell to vs? and at last onely to surcease to offend, when ability of offending is taken from vs? No, no, hee will then paralell thee with the sluggard, that neuer would acquire foode till hee was first staru'd, and ranke thee with the sottish ideot, that could not know a fish, till hee was already stung with a Scorpion: thy palfie-

shaken prayers will bee like *Cains* oblation, vnacceptable to the Lord, and noisome to his nostrils. Thinkest thou to expiate Gods Iustice, when thou hast prodigally swealed out the blazing lampe of thy brightest day in the Devils chappell, if at last thou come cteepling (when thy breath lies twinkling in the socket of thy nostrils) to set it vp in Gods Sanctuary, hoping then and there to haue it replenish't with his all-sauing grace and mercie? O mocke not thy soule with these deluding phantasma's: for as *Alexander* seeing one of his souldiers whetting his dart when others of his fellowes went forth to fight, casheer'd him, saying, Hee's vnfit to beare armes, that hath them to make ready when hee should skirmish: So will God send thee packing (as hee did the foolish Virgins) with this re-torsion, Thou comest disfurnish't, with no oyle in thy lampe, and thou deseruest no mercie, that neuer desiredst it till now in miserie. Gather thy selfe be-times then within the weapons of Faith,

Faith, Hope, Charity, Repentance, and Perseuerance, and let Prayer stand perpetuall Sentinell: for if the Diuell once get footing within thee, he will hardly bee eicted, so wily is he in peruertering thee, that thou canst not bee too wary in preuenting him; For as *Iphicrates* answered his Generall, (who asked him why hee surrounded his souldiers with a Wall, when there was no feare of foe-mens approach?) A man cannot be too prouident in preuenting obuius and occurrent dangers. So canst thou not bee too cautelous in repelling the perillous stratagems of the Diuels assaults; therefore may I cloze vp the precedencie with that worthy saying of a more worthy *Epigrammatist*, No man needes feare, that feares before hee needes. O cleanse and purifie thy heart then by earnest prayer and powerfull ciaculations, which is made the loathsome cage of sinne, the silent receptacle of diabollicall cogitations, and the dismall dungeon of malignant motions, that the Spirit of grace may

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there

there finde harbour, and take delight
to bee thy inmate.

Remember, O thou mighty man,
that swelling titles of Honour are but
the leaues of vanity.

Remember, O thou rich man, that
terrene and transitorie pleasures are like
the Bee, though they yeeld honey, yet
carry they a sting, and are but as the Lil-
lies of the earth, more delectable in
show, then durable in continuance.

Remember, O thou extortioner, thou
cruell man, thou Murtherer, thou A-
dulterer, thou deceitfull man; thou vn-
conscionably deteinest the hirelings
wages; and thou that addest inexora-
ble villanies secretly in the darke, im-
prisoned from the worlds dull eye, that
if the Eagle can discerne, as one hath it,
the Hare vnder the Bush, and the Fish
vnder the Waues, much more can God,
who is the Creator of creatures, pene-
trate the closet of thy heart, with his
all-seeing eye, and discerne thy clande-
stine sinful practices before, and in their
very conception, and for them hee
will

will bring thee to iudgement.

Remember, O thou that swayest the Sword of Iustice, to strike or saue, as thou art suggested by thine owne ends, profits, or affections, that though thy couert projects be not envulgard to the worlds generall eye; yet a day of Reuelation will come, when all thy parti-
all and priuate practices shall bee stript, euiscerate, and laid as apparantly open, as the sheepe vpon the Gambrell.

But now with reuerence and Doue-like humilitie to you (which are *Iehouahs* Embassadors) the light of the world, and salt of the earth, doe I ad-
dresse my speech, mustered vp in the meanest and mildest ranke of words. O, I could wish that all of you stood without the list of that reprehension of Vices, which once an ancient and honest Historian twitted the Monkes of *Canterbury* with. Some rise early in the morning, to see their hounds pursue the prey, but not to pray; some delight to catch Fowles, but not Soules; some take pleasure to cast a Dye well, but not

cast to die well. Dost the wilde Asse
bray, saith Iob, when he hath grasse; or
loweth the Oke when he hath fodder?
But I dare not say, No more doe some
of you preach, when you haue once got
a Benefice. If there bee any that enter-
taine Religion with their Lord, preach
the praise of their Patrons; preaching
in the Pulpit, chatter in their Cham-
bers, suiting their Lasse Wolsey pro-
fessions with their seuerall ends. O let
those remember how God met with a
mischiefe that notorious *Nestorius*, who
for his temporizing inconstancie, let
wormes at worke to seare out his tongue.
O let them looke into the Story of one
Hecebalus, a Sophister, who accommo-
dating his profession to the fashions of
the Emperours, faulced himselfe in the
dayes of *Constantine*, to be a most fre-
quent Christian.

But when *Julian* the Apostata was
Ruler, presently he turned Paynim, and
in his Orations, proclaimed *Julian* a
god. And when *Julian* was dead in
Constantinople, hee would haue turned
backe

backe to Christianitie. Wherevpon for his mutabilitie and lightnesse in his Religion, his horrid conscience draue him to the Church gates, and there hurling himselfe flat, cryed and bellowed with a lowd voice, Trample me vnder your feete vnfaoury salt that I am; entirely wishing out of his soules agony, that he had neuer seene the light; or at his conception, his tongue had been riuerted to the roose of his mouth.

Lastly and indefinitely to all; Remember so to liue, as you still may bee prepared for the stroke of Death: then will you desire to be dissolued, and to sleep in peace reclusiue to the turbulent sea of earthy carefull miseries, discerning cleerely by the spiritual eye of vnderstanding, that mans life is a wayfare, because it is short and a warfare, for that it is sharpe, and that worldly delights are deceitfull, and of no durabilitie, like the water-Serpent, no sooner bred, but dead. Collecting likewise out of humane experience, that the best life is but a weary and tedious pilgrimage,

mage, & feeles no touch of true solace, till at the euening of his dayes he lodge at the Inne of death : for death is the path of life, a Gaole-delivery of the soule, a perfect health, the haue of heaven, the finall victory of terrestriall troubles, an eternall sleepe, a dissoluti-
on of the body, a terrour to the rich, a desire of the poore, a pilgrimage vincer-
taine, a thiefe of men, a shadow of life, a rest from trauell, an Epilogue to vaine delight, a consumption of idle desires, a scourge for euill, a guerdon for good : it dis-burdens vs of all care, vn-
manacles and frees vs from vexation, solicitude and sorrow.

Of all those numberlesse numbers that are dead, neuer any one returned to complaine of death, but of those few that liue, most complaine of life. On earth euery man grumbles at his best estate.

The very elements, whereby our subsistence or being, as the secundarie cause, is preserved, conspire against vs : the fire burnes vs; the water drownes

vs:

vs : the earth annoyes vs ; and the aire infects vs ; our dayes are laborious, our nights comfortlesse ; the heat scorcheth vs ; the cold benummes vs ; health swels vs with pride ; sicknesse empaleth our beauties ; friends turne Swallows ; they will sing with vs in the Summer of prosperitie, but in the winter of tryall, they will take wings and be gone. Enemies brand our reputations with deprauiing imputations ; and the enuious man hurleth abroad his gins to ensnare our liues : who would then desire to liue, where there is nothing that begets content? for this world is a Theater of vanities, a Chaos of confusions, an Embassador of mischiefe, a Tyrant to vertue, a breaker of Peace, a Favourite of Warre, a friend of Vices, a coyner of Lies, an Anuile of Nouelties, a table of Epicurisme, a furnace of Lust, a pit-fall to the rich, a burthen to the poore, a Cell of Pilgrims, a den of Theeues, a calumniator of the good, a renower of the wicked, a cunning Impostor, and a deceiuer of all.

How

How is the progresse of poore proud mans life violently agitated (like the river *Euripus*) with contrarious motions? The pleasure of the wyly world thus inuigles him; Come vnto mee, and I will drowne thee in delight. The corruption of the luxurious flesh thus ingles him; Come vnto me, and I will infect thee; the Diuell he whispers this in his eare; Come vnto mee, and I will cheate and deceiue thee. But our sweet and sacred Sauour Iesus Christ, with perswasive inducements thus intreates him; Come vnto me (I pray thee) that art heauy laden, and I will receiue and exonerate thee, and with the mighty arme of my mercy and compassion lift off that vnsupportable load, which crusheth downe to Hell thy groaning soule.

Study then to liue as dead to the world, that thou maist liue with God: for the iust man is said, neuer to liue till after death. Endeuer thy selfe to march faire through this worlds Labyrinth, not to squander and looke asquint vpon the

the *Circean* allurements thereof. But without turning either to the right or left hand, runne straight on in that Eclipticke line, which will conduct thee to that celestiall Ierusalem, where (with that immaculate Lambe Iesus Christ) thou shalt enioy pleasure without pain; wealth, without want; rest, without labour; ioy without griefe; and immense felicitie without end.

Moreouer the contempt of the world, born of the loue of God, shall at length grow to hatred of the world, when that besides the vanity and misery of it, he shall contemplate the mischiefe and enmitie against the Almighty vvhich there raigneth; when besides that vanity which some doe lay open to the view of all, hee will represent to himselfe the iniquities which are closely kept, and the Treasons, Adulteries, Murthers, which are priuately and lurkingly committed, when he shall consider the vials of Gods wrath and displeasure powred generally vpon all man-kinde: for in the consideration of
this

this world, it behooueth vs to leaue out no part of it, but to obserue all manner of nations and people: amongst which there are many Pagans, which not onely by a consequent, but also by expresse profession, adore the deuill. The *East Indies* dedicate their temples to him, and reuerence him with all respect. The *West Indies* are afflicted and tormented ordinarily with euill spirits. In most part of the North, lurking deceits, and assuming strange shapes, are very common among the Inhabitants. Sorcery is there an ordinary profession, and the Diuell reigneth without contradiction. In that Countrey which did once flourish, where the Apostles had planted so happily the holy Ghost, the Churches are now changed into Mosques, and Temples of Idolatry. In the West, the head of the visible Church is become an earthly Monarch, and banks are erected in those places, where, in times past was the House of God. Amongst those erroneous and enuious people are scattered the Iewes, which blas-

blasphemed against Iesus Christ, and hauing persecuted him in his life, doe iniuriously wrong him after his death. The Countrey from whence came Decrees and Orders for Religion, hath in it publike Brothel-houses, and Sodomy is there an vsuall custome. Here it is also, where doubts in Religion that concerne a mans faith, are decided in the midst of corruption. There onely remaineth in the world a handfull of people which serue Iesus Christ in truth and verity; and they can scarce receiue breath in this ayre which is so contrary to them; beeing here as fishes without water; as the remainders of great Massacres; as pieces of boords scattered after the breaking of a great vessell; and yet neuerthelesse, among these few that are substracted out of the rest of the world, corruption doth increase as a Canker or Vlcer, Quarrels, Vanity, Superfluity in Apparell, Auarice, Ambition, Sumptuousnesse, which spendeth foolishly, doth infect the one part of this small troupe; for GOD
is

is ill serued in priuate families; their almes are cold, they pray seldome, and reade neuer: In briefe, a contagion of vices by conuersing with our aduersaries, doth infect vs, which is the first stepp to superstition; for error creeps in to vs by vice, and spirituall fornication by corporall. If therefore where God is most purely knowne, hee bee there ill serued, how much more amongst the rest of the world? If vices doe harbour in the Sanctuary, how much more in the body of the church and habitation of the wicked? Therefore Christ doth rightly call Satan, The prince of the world; and *Peter* doth iustly write in the second of the *Acts*, Saue your selues from that peruerse generation; for Satan lieth in ambush for vs all. This age is infectious, vices are like vnto glue, temptations strong, our enemies mighty, our selues feeble and ignorant, and the way of saluation narrow and full of thornes, And few there bee (saith Christ) that finde it: And those which finde it, doe not alwayes keepe

keepe it; but many hauing knowne the truth, doe leaue it, and returne to their vomit. Let vs know then a place so dangerous, that wee may passe by as strangers, which doe not onely passe, but also runne from it, flying from the world, to come vnto God, for wee shall neuer haue repose, vnlesse wee rest our selues vpon him. The heauen moueth alwayes, and yet it is the place of our rest. On the contrary, the earth resteth alwayes, and yet it is the place of our motion. The Quadrants and Horologies imitate the motion of heauen; but the faith of the beleeuers doth imitate the Rest which is aboue all. *Vlyses* did more esteeme the smoake of his owne house, than the flame of anothers; How much more then would he esteeme the flame of his owne chimney, than the smoake of anothers? Wee are heere strangers, this is not our house: our habitation is in heauen. Let vs compare the smoake of this strange house, and the darkenesse of the earth, with the beauty and splendor of our owne dwelling.

M ling,

ling, which is the in Kingdome of hea-
uen : Here is the reigne of Satan, there
the Kingdome of God ; here is a val-
ley of teares, there the height of mirth;
here wee sowe in sorrow, there wee
reape in ioy ; here wee see the light of
the Sunne through two little holes,
which are called the eyes; there wee re-
ceiue light from God on euery side, as
if wee were all eyes. Therefore, be-
cause God is all in all, to him be ho-
nour and glory in this world,
and in the world to
come. *Amen.*

FINIS.

ON
THE WORTHY
NAME OF MY NOBLE

and learned Author, that excellent

*Diuine, Monsieur PIERRE DV
MOVLIN, the Mirror of
our age.*

P Raife mis-bestow'd on him,
i' whom none belongs,

I Ll fits the Praised, and
the Prailer wrongs :

E Rror in praising, may
the prais'd defame,

R Aising vp worth on an
vnworthy Name.

R Est weake-wing'd Muse : stroue
not this worth to raise ;

E Lated by its selfe,
its selfe can praise :

* Belar-
mine.

He also by
his most ex-
cellent and
admirable
Booke, inti-
tuled, [The
BUCKLER
OF THE
FAITH]
doth utterly
confound the
Romane
Church:
And many
Iesuites, in
presuming to
dispute with
this rare Di-
vine, are put
to their
Non plus
ultra! Yea,
the most fa-
mous of the,
M^r. Ar-
mour the
Iesuite, is
put to his
Shifts and
Evasions.

D V MOVLIN's worth, I
meane, whose sacred skill,

V Nder ha's brought * Romes
Champion to his will.

M R Muse, bee mute: forbearo
his worth i' expresse.

O ! Wrong not that, by praise,
to make it lesse.

V Nto the world's broad Eye,
what riches rest

L Ock't in the closet of
His pious brest,

I S cleerely seene; and
specially appears

N Ow more transcendent in's
Herac lits Teares.

Devoted to your Vertues,

ABR. DARCIE.

THE
TRANSLATOR TO
the vnpartial Reader,
all Prosperity.

All is corrupt and naught,
all eu'ry where:

Below high Heaue'n Ther's not
a corner Cleare.

RIch subtill worldlings wise,
cramd with wealths store,

Are but the fooles of Fate,
exceeding poore;

Honor, Wealth, Beauty,
Pompe, i'th best degree,

Are subiect all to change;
no State liues free,

MONARKS, nor Kings; the
glory they liue in,

M 3

Death

D Earth shall deface, as if
th had neuer bin.

A Tend faire Vertue then,
Vice dis-respect:

R Ebuild thy sunke foundation,
Architect.

C Limbe Heaün, braue spirits,
let your Teares expell,

I N faire Repentance shew'd,
the worst of hell,

E Ver to gaine those Ioyes
no tongue can tell.

FINIS.

